PERSONOLOGY

FREDERICK B. FISHER

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PERSONOLOGY

The Art of Creative Living

BY
FREDERICK B. FISHER
One of the Bishops of the Methodist Episcopal Church

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DEDICATED
IN LOVING APPRECIATION
TO
JOSEPHINE BOHN FISHER
MY MOTHER

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PREFACE

You who read this book will be interested to know what it is and how it happened to be written. Its theme is the rebuilding of our world through the agency of recreated persons. It is the outgrowth of a fascinating winter's work in modern India.

This evolving country is not at all what most people think it is. It is not a national bayou in the backwash of modern waters. Its deep pool is stirred by inflowing currents of living freshets that bring unexplained things to the exposed surface. But the uninitiated observer must take care as he looks. Surface things are often deceptive. I used to be shocked by the distant sheen of green upon Bengal drinking tanks, until closer study and experience revealed the covering as a living protective plant which nature had provided, in a humid climate, to kill the larvæ and to purify the water. It is as though some Oriental visitor should hold his superior nose as he scents the oil which Occidental communities pour upon mosquito-infested pools for hygienic protection.

If you wish to know the real India, avoid alike the wandering mystic and the crass realist. The truth is midway between. I live in, work for, and love the real India—the India with a deep, unfathomed past and a modern changing present. This colossal continent of human variety has suddenly flared into a new constellation on the world's horizon. And it is destined to stay there. Praise and blame, romance and reality, respect and pity will come and go in the emotions of the modern world as the life of India is revealed and grasped. But these emotions may measure the beholder more accurately than the beheld.

The new India is not the old. Her twentieth-century students have the same reconstructive outlook upon the social organism as have the students in any country of this new age. A teacher and a preacher in this land acquires as much as he gives. The conglomerate ethics and the contradictive cultures make it difficult for him to keep a sharp edge upon his ethical sword. I sometimes doubt whether any mystic can have a real message for present-day India. She is drunk already with the insufficient wine of mystical unreality. She needs the two-edged sword of moral regeneration and social revolution. And the glory of renascent India is that her youth realize this and are becoming realistic reformers.

It was in this stimulating environment that these messages were delivered. I found myself caught in the Indian youth movement. My emphasis was upon personal character and ethical change. Scores of invitations came from all sections for forum meetings in universities and town halls. I felt an instinctive urge to challenge these intellectuals with the practical, scientific, social, Christian message of the new West—the demand to reconstruct the society in which we live by recreating human nature. The books that pour in upon us from America and Europe reveal the same insistence upon personal initiative and creative reconstruction. Some cultures will be hard to change because of their age and complexity. But all must change, through the practical idealism of new personalities who face the future.

Personology, by whatever name, is becoming the basic human science. (I print *personology* in italics because I think it has not been used before.) Individuals *are* society. There is no group and no social order, except as persons combine. Sociology is simply the science of many souls. We are headed toward a new human culture composed of creative persons. I see world-wide signs of the discovery of a *larger self* and a new birth of *soul* force.

It is my hope that these chapters may inspire a few young spirits, in the East and in the West, to apply the constructive power of *Creative Personality* to the insistent problems of our changing world.

F. B. F.

Calcutta, India.

I

DYNAMIC UNITY

I

THE SCRIPTURAL FOUNDATION

"When the Pharisees heard he had silenced the Sadducees, they mustered their forces, and one of them, a jurist, put a question in order to tempt him. 'Teacher,' he said, 'what is the greatest command in the Law?' He replied, '*You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind.* This is the greatest and chief command. There is a second like it: *You must love your neighbor as yourself.* The whole Law and the prophets hang upon these two commands.' "—*Matthew 22. 34-40.*

I

DYNAMIC UNITY

Disunion in a personality is fatal: it makes for indecision, hesitation, and ruin. The big task in every life is to achieve wholesome unity; and there is no power so great as the drive of a unified personality. This is the test of true maturity. A man is never of age, no matter what his experience may be, until he has arrived at the place where his life is dominated by a single and sincere motive.

How can it be achieved? Not by subjective analysis, nor by dreaming of future excellence. It comes by active response to objective reality. There are wrongs to be righted, loads to be lifted, highways to be built, problems to be solved, and heights to be reached. When the soul catches the concrete vision of these magnetic tasks, it stiffens into active conviction.

Jesus knew this full well when he surprised the jurist by the answer to his question. He boiled the commandments down to two objective motives: "You must love the Lord your God with your whole heart, your whole soul, and your whole mind; and your neighbor as yourself." Put this brief ethic into terse language and it reads, "You must concentrate all your physical, mental, and spiritual capacities upon love to God and service to men." This is unity—concentrated power.

What we need is *drive.* I think it was George A. Dorsey, the author of that incisive volume, *Why We Behave Like Human Beings,* who said that we humans are each born into the world with only three things: first, a body, with its instincts; second, a mind, with its upreach; and, third, capacity to grow. He then went on to say that what we need to make us true and distinct individuals is *drive.* The body and mind and unifying spirit must all combine in a driving, concentrated motivation. That is what constitutes an individual personality. And what better synonym could be given for this quality of *drive* than a vital religious experience, the direct and personal consciousness of God, with its essential corollary of responsibility to men? Here is the Christian answer to the scientific need.

Why would a biologist declare that successful individuality depends upon drive, or unity? Because he knows that these human organisms of ours have inherited a million contradictory instincts and cravings. Paul spoke of two men within him contending for the mastery; but from our own natural experience we know that there are not two only, but legion. All the past ages of men and of nature are epitomized in each of us. The historic clash of interests, antipathies, and desires is re-enacted, almost unconsciously, within us. These conflicting stirrings are elemental necessities; without them we could not grow; life would be stagnant and meaningless. But the achievement of true personality depends upon harnessing them as a united team to pull the burden of life and to produce harmonious progress. It is important to learn that these unruly members are not enemies against us, but against each other. It is our task to evaluate them, and to expel the worthless by cultivating the worthy. Conscious self-direction depends upon dominant purpose, unified by love and its expression.

There is a practical meaning to this command of Jesus to concentrate all one's capacities—physical, mental, and spiritual—upon God and his world purpose. It means *faith, fellowship, identity,* and *vision.*

First. It means exultant faith in God. Why do I say *exultant* faith? Because such faith is joyous, releasing, and inspiring. Sheer belief is not enough. It must be God-absorption; so that worthless idols may have no hold upon us. They will be automatically excluded because there is not room for them in the life. We do not stand at the door and whip them back. There is no need for this because the temple is already full with the light and joy and inspiration of the Father-God. We are so absorbed in him that the knockings at the door are unheard and unheeded. All our energies are released by this love, and every capacity enlarged and intensified.

Madame de Staël was fond of telling her French devotees that "the soul is a fire, sending a flame through all the senses—and it is in this fire that existence itself exists." This kind of life is sure of itself, in that it desires only what it has, or can have, by natural right. Is your soul a fire, and does a flame leap through all your senses, so vital and warming that all your life is energized and lighted by this central motive? Are you so keenly alive to God's purpose in the world that you eagerly run to meet life and all its experiences with spiritual expectation and mental wonder? Are body, mind, and spirit united in one concerted drive? Can you discern the eternal things and ignore the temporary? Does your faith in God give you an exultant challenge to every other interpretation of life and nature? Awhile ago a believing poet gave what he called *"An Order"* to a philosophic mechanician. The order remained unfilled!

"Make me the wing of a great brown moth;
Make me a white-birch seed;
Make me a dragon-fly that lights
On the shaft of a bending reed.
Make me a bluebell wet with dew,
Fragrant and without flaw.
Make them all in their perfect state—
And make them by natural law."

I do not know who this poet is, nor where I found this exquisite verse, but I thank him wherever he is.

I quoted these lines in a student meeting at Pusa College—a great scientific center—in the province of Bihar, India. An experimental entomologist was present and said that the exultant nature of faith like this was justified by scientific discovery. He showed me scores of wonderful dragon-flies, with their exquisite, transparent, narrow and elongated wings, supporting a delicate and sensitive body. "There," he said, "you have the model for the modern aeroplane. This chap is heavier than air, but his wings outmatch his body. The human fliers did not go to the clumsy bird for their model, but to this little dragon-fly, who travels faster, farther and easier than any other. We scientists may pattern our advances after the things of nature, but we cannot make the original. We create through copying." Exultant faith gives wings to human effort.

II

Second. Christ's commandment means fellowship with God. This high communion is creative experience. I realize that all the new psychologists warn us against reverie. But prayer and fellowship are more than reverie. The psalmist gained direct power by meditation, day and night, upon the law of God. And John Keats, romanticist, suggests the blessing of meditation in his dream of a pleasant life: "A man," he says, "might pass a pleasant life in this manner; let him read a certain page of full poesy or distilled prose, and let him wander with it, and muse upon it, and reflect from it, and dream upon it. . . . When a man has arrived at a certain ripeness in intellect any grand and spiritual passage serves him as a starting post toward all the two and thirty palaces. How happy is such a voyage of conception!" This is experienced and directed reverie. Lift it to personal fellowship with a divine Father, and you have the love of God with the *whole mind.*

There was never a time when the human mind was so active and creative as now. In this we see man in the likeness of God. He is a creator, partaking of his Father's nature. But creative power comes by intellectual meditation and concentration upon the laws of God. A scientific discoverer is intensely absorbed and unified. It is this that makes him a creative personality.

In the *Revue Bleue,* of Paris, Professor J. H. Leuba, of Bryn Mawr College, presents a suggestive discussion of "The Psychology of Scientific Inspiration." After dealing with the superstition which has usually surrounded new revelations by saints and seers, he comforts us common mortals by saying that the glorious flashes of illumination that come to great men are different only in degree from those that come to all sincere people. He regards the explanation of the new psychologists as on a par with ancient superstition, because the appeal to the automatic working of the subconscious means reliance upon the unknown, just as much as was the attribution of the mystery to God. His conclusion is that great intellectual discoveries are not *flashes,* but results; that is, they always come after a sustained period of conscious effort. They continue a mental or experimental process already begun. The key that unlocks the mystery is forged by hard effort, long sustained and consciously directed toward some expected end. Does not this illuminate the value of the psalmist's meditation, by day and night, upon the laws of God, and of Christ's discerning command to love God with the whole mind? Professor Leuba amplifies his position by calling attention to the fact that the mind appears to function better when sustained periods of effort are alternated with periods of repose. It would seem that spiritual and scientific inspiration and discovery are the result of a well-balanced play between concentrated effort and relaxing repose; a combination of direct thought and reverie. Absorbed worship and spiritual fellowship result in dynamic unity and creative discovery.

III

Third. This greatest commandment means identity with God's purpose. The affections and ambitions are molded after his will. We conceive ourselves as agents of a world purpose in which God and humanity are inevitably bound together in coöperative effort and expectancy. We can then love our neighbors as we love ourselves. This means that we instinctively respect the sacredness of their personalities, and appreciate the environmental background of their cultural inheritance. Criticisms are made with understanding love. We see their individual and social imperfections as we see our own—as failures or gropings incident to the human climb upward out of a biological past into a spiritual future.

The fact is that in all races and cultures man has fallen forward in all his stumblings. His face is turned toward the far-off divine goal. He has made terrible mistakes, and has misjudged the elements that were for and against him in the struggle, but he usually has been conscientious, if ignorantly so, in both his combative and his co-operative endeavor. His sins need not be excused, but condemned. They are forgiven only in regeneration. Stumbling and groping and misjudging are grievous sins, since God has made us in his likeness and endowed us with physical, mental, and spiritual capacities that may be unified into irresistible and progressive energy. Man's big sin has been his stupid failure to realize who he is and whither he is bound.

The new age is teaching us that we may ride upon nature's laws, and need not fear them. We are not their slaves; they are ours. Our lives may be identified with the life of God. As his sons we have a right to search, examine, and question until we ascertain his full plan and method. His resources are ours. We inherit not only his resources, but his characteristics. Fear is overcome by confident knowledge.

Scientific invention has given each modern individual more personal slaves than any ancient Oriental monarch could have mustered to his aid. The machines are our slaves, and must not be permitted to become our masters. This kind of slavery has placed a new value upon human personality. There is no cruelty in keeping material mechanisms running at high efficiency day and night. They have been harnessed to inexhaustible energy by the children of God.

This new sense of creative power has perhaps made us more self-conscious. But a self-conscious being is a self-changing being. And self-change becomes improvement when intelligently directed. Is not God-likeness our goal? "Every man that hath this hope in him purifieth himself, even as he is pure." A unified life is an identified life. It is one with the divine Energy that made and sustains the world. Physical, mental and spiritual resources are received from and used for the Father-God.

IV

Fourth. Obedience to this great command of Jesus implies the ability to see God and, in perhaps a relative sense, God only, in this wonderful universe of change and progress. The very word "universe" denotes a fundamental unity and a changeful variety. We have to admit that it is sometimes easier to see the poetic presence of God in mountains and seas and clouds than in human events and people. Is it because we experience human frailties ourselves, and do not quite comprehend the mystery that floats in a cloud, or rolls in a sea, or rests in a mountain? When we ourselves are so conscious of inadequacy and thwarted hopes, it may be justifiably difficult to see a perfect God at work in other humans. And when so many of the events that surround our own lives, within and without, seem accidental and unromantic, it is not surprising that general social happenings and movements are viewed through human lenses and with critical appraisal.

But a high sense of personal unity with the wide universe "in which we live and move and have our being" lifts the body, mind, and spirit into realms of faith, happiness, and achievement undreamed of otherwise. This is dynamic unity. New powers are felt and expressed. Reading or meditating upon the act of God, by whatever method, in creating the world, we feel the thrill of *poetry*. Conception is poetry. Beholding our God at work in molding, forming, and developing his world, we enter into the joy of *sculpture*. It sharpens our own tools and reveals undreamed-of forms in stone and tree. We are all *painters,* with rare artistry, in the mere perception of the variety and color of our complex world. And running through all the various forms there is the chord of harmony which makes *musicians* of us all. We millions of people, each playing his part on the stage of reality, write the *drama* of mankind in the pages of history. Creators all, through poetry, sculpture, painting, music and drama—not demi-gods, but sons of God who carry on the work of their Father.

Down in Australia a few years ago, at

the Opera House in cultured Melbourne, home of the incomparable Melba, I heard an unforgettable song by Walter Kramer, sung by Paul Althouse. It was called "The Great Awakening," and its poignant strains pulled at the heart with revealing pain.

"A beggar stood at the house of God,
At the sacred door one day,
And the wind was sharp with winter's teeth
As he shook in his rags forlorn:
The organ pealed within the church
A hymn of warmth and cheer,
And the beggar smiled as a beggar will,
Who has no God to fear.

"The rich man brushed him rough aside,
The toiler spake awhile,
The widow dropped her widow's mite,
The courtesan a smile,
The organ pealed a thunderous praise,
The saints on flowers trod,
I looked beneath the beggar's rags,
And there revealed stood God!"[1]

God lives in men, works through men, reveals himself to men, whose spirits are attuned to his. Wise is the man who generously discerns him in others and reverently realizes him in himself.

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Dynamic unity, then, consists of faith, fellowship, identity, and vision. Such unity expels selfishness, because the unifying element comes from without. It is unity *in* God and *for* men—the first commandment and the second like unto it. Body, soul, and spirit are caught up in a movement that becomes irresistible as it proceeds. The personality is sometimes its directing force and again its yielding agent. It is itself a part of the movement. Such a personality has no temptation to ask, with supercilious aloofness, who his neighbor is and what his obligations are. His neighbor attracts him unerringly. He is color blind and prejudice free. Black and brown and yellow and white have no divisive significance to him. The more distinct and unique the neighbor is, the more interesting and romantic is the appeal; and mutual understudy is clearer. The barriers of dress and language and customs dissolve as the two approach each other. A neighbor and a potential friend is recognized by each. No sense of superiority or of inferiority mars the unity of brotherhood. If one has a need that the other can supply, it is met with simple generosity that knows no pride and craves no credit. Loving one's neighbor as yourself means an inevitable identification of interests that begins a community spirit even where only two persons are concerned, and embraces a world composed of millions.

⁂

Master of men, incarnate God, let me ask thee sincerely, unreservedly, not as the subtle jurist did, but as one of thy loving disciples who seeks thy will in order to do it, "What is the greatest command in the law?"

Yes, Master, I hear thy words; they rebuke me; yet they pull up my sluggard body into erectness; they shock my mind into vigorous response; they send a fire through all my spirit: "*You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind.*"

This is the greatest and chief command. There is a second like it: "*You must love your neighbor as yourself.*" The whole law and the prophets hang upon these two commands.

Help me, O Christ, to concentrate all my resources of body, mind, and spirit in unifying love to God and to my fellowmen.

II

MAGNETIC DESIRE

II

THE SCRIPTURAL FOUNDATION

"And he was followed by great crowds from Galilee and Decapolis and Jerusalem and Judæa and from across the Jordan.

"So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and he opened his lips and began to teach them. He said: . . . 'Blessed are those who hunger and thirst for goodness! they will be satisfied.'"

II

MAGNETIC DESIRE

In spite of all protests to the contrary, we *are* what we *desire* to be. Ambitions and hopes determine life. You are exactly the kind of person you most want to be. If you really wished to be other than you are, you would be different, because it is a law of life that desire determines character.

Of course we do not always fully and consciously realize the actual facts concerning our desires, because so much goes on within the unconscious mind. The danger of a huge iceberg to an ocean liner is that so much of the giant mountain of ice is submerged, and hence not visible. Men discern only a fraction of the motives and cravings that lie dangerously, yet sometimes gloriously, beneath the surface of their natures. Every life needs a thoroughgoing analysis in order to know the exact facts, to avoid the dangers, and to take advantage of the good.

Self-analysis simply means that we take time and trouble enough to look courageously into our temptations, aptitudes, and experiences. What is the *bent* of the life? If I go on for twenty years the way I am now going, where will it lead me; and what kind of character will I become? What are the known and the unknown dominant desires or cravings of my life?

The two great words are *dominants* and *cravings.* A dominant is a controlling urge—a gnawing hunger at the core of the nature, that relentlessly demands satisfaction. This is what makes the vital struggle of life. The dominant craving may be a sheer biological inheritance. But the social culture, or perhaps the individual education, has convinced the conscious mind that yielding to the sway of such desire would be crude sin or sad failure. Hence the conscious mind declares war upon the primal, unreasoning urge—and the fight is on.

Some of the supposed findings of the new psychology must be declared pure bunk, but the central thesis of dominant desire is sound and instructive. Jesus himself was the first great spiritual psychologist. He analyzed the social tendencies of his day and planted a new set of dominant motives within the social order. These have grown with power, and are changing the very nature of our world-wide social organism. He was not so much a moral warrior as a moral gardener. He knew that seeds were greater than swords. He analyzed the inner cravings of the human personalities of his day and race. The bad and destructive devils of desire were cast out by displacement. He did not attempt the ancient failure of driving them out by exorcism and then leaving the victim empty, a prey to all the other vices that waited for expression and growth. He supplanted the bad by the infilling good.

New motives make new men. This was the philosophy of Jesus. When he said, "The kingdom of God is within you," he meant that the new life that men needed was already inside of their natures, submerged by bad accretions, but ready to spring into life when the choked-up channels were cleared. His great illustration was given to the sophisticated and disillusioned woman at the well: "Anyone who drinks the water I shall give him will never thirst any more; the water I shall give him will turn into a spring of water welling up to eternal life." Here is the secret of new character. The spring of desire pushes up from within. It is an artesian well, coming from the deeps of divine desire, with a direct, unpolluted channel to the outer life of expression and activity.

In his Sermon on the Mount Jesus made this fundamental law of personal change and growth a beatitude—a blessed thing—one of the jewels in the crown of Christian virtues: "Blessed are those who hunger and thirst for goodness! they will be satisfied." The whole of the beatitudes in this revolutionary sermon deal with spiritual dominants. The inner motive is made the chief thing. In this Jesus reveals the master secret of teaching and learning. To change the life, change the motive, the hunger, the thirst. William James is not listed among the new psychologists or among the old. We just accept him as a fact, and regard him as pretty much of a finality in his own field. He deals with this problem of change of motive in a very practical way. He says: "If you sit all day in a moping posture, sigh and reply to everything with a dismal voice, your melancholy lingers." To conquer these tendencies he preaches the assiduous practice of those dispositions which we ought rather to cultivate, in the sure knowledge that persistency will be rewarded and that kindliness and cheer will drive out sullenness and gloom. This may not be an immediate result, but we move toward that result even though in the beginning we can only cold-bloodedly go through the motions of the ends we seek.

We are hence architects of our own character. Why blame circumstances and other people? The pattern is drawn within us and followed by us. We simply yield to the temptations of desire. It seems a strange way to put it, but our task is to *change the temptation.* We are bound to follow some temptation, some alluring desire. The active corrective is to set before us such a dominant and magnetic desire for goodness, righteousness, usefulness as will pull us up toward the kind of personality we ought to be. Ought and desire can be made synonymous, and the life can be made to unfold, almost without effort, into the kind of personal character which will bless the world and bring personal happiness while it does it. It means creative imagination and concrete visualization. Picture the life you know is best; plant the ideal as a living growing seed within the imagination and will; and then joyously yield every power of body, mind, and spirit in the race toward the delectable goal.

There are many intelligent witnesses to the exhilarating power of magnetic desire. Let me throw them together, without any special order, in a cluster of testimonies. Disraeli: "Nurture your mind with great thoughts; to believe in the heroic makes heroes." Emile Coué: "The power of thought, of idea, is immeasurable. The world is dominated by thought. . . . All the forces of the universe are ready to serve us. . . . Every idea germinated in our mind has a tendency toward realization. . . . Not only are we able to control and modify our physical functions, but we can develop, in any desired direction, our moral and mental faculties by the proper exercise of suggestion." Wilfrid Lay: "The prime mover of the human soul is its continual craving for life, love, and action. . . . Persons who have distinguished themselves in history for their performances of various kinds have all been people in whom the power to live, love, and act was united upon one object at one time." Emerson: "The youth who surrenders himself to a great ideal, himself becomes great. . . . Those who are capable of humility, of justice, of love, of aspiration, stand already on a platform that commands the science and arts, speech and poetry, action and grace. For whoso dwells in this moral beatitude already anticipates those special powers which men prize so highly." And ancient Aristotle, as interpreted by Will Durant in his *Story of Philosophy:* "Excellence is an art won by training and habituation; the virtues are formed in a man by his doing the actions—we *are* what we repeatedly *do.*" This means that virtue, excellence, character, consist not in a single act, but in a habit.

The literature of human experience is replete with living evidence that high character is born and nurtured by conscious contact with noble dreams, and by constant determination to turn the dreams into practical realities. Who can become a hero without faith in the heroic? Who can become great without surrender to a great ideal? Who would dare trust himself where poise and resourcefulness were essential, except he had cultured his faculties by habitual virtue? The subjective analysts are only half right. We are propelled from below—that is, by a subconscious urge and appetite; but we are also magnetized from above—by the lure of a life made desirable through awakened spiritual perception. This gives us double power to achieve the end. The upward look illumines the inward life, and the inward life gives clearer focus to the upward look.

The method of Jesus in this beatitude was to set the hunger and thirst upon something from above. We have learned that dynamic unity can be achieved only by centering the whole capacity of love upon something outside of and greater than the self. Just so, the achievement of righteousness, or height of character, comes by setting the affections on things above and desiring these things so sincerely and exclusively as that the yearning becomes a gnawing hunger and a burning thirst.

Hunger is pain. Thirst is torture. And unless satisfaction comes, these cravings lead to desperate action. Is not this the reason for many of the superstitions and excesses among primitive peoples, unsocial mystics, and religious slaves? The instinct to find God is inherent in human nature. It is a universal trait. The craving is thwarted by personal limitation, inexperience, or social restraint. The burden becomes unbearable, the torture intolerable, and the bottled-up desire finds abortive expression in crude symbols, tortuous rites, unseemly practices, and degrading idolatry. And while we must condemn these primal, uncultured systems as enemies to human progress, we must understand the elemental cravings that made them possible.

Someone has tried to describe the poignant, harrowing cry of the thirsty hart in the wilderness. It is said to be a penetrating sword that pierces the very soul of a human hearer. The quivering scream, when recalled years afterward, brings faintness and nausea. Such is the power of thirst. How blessed is such a power when the suffering, thirsty one knows the divine stream of living water where the thirst may be so richly and soothingly quenched as never again to return! "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."

Spiritual hunger and thirst are realities, not vague longings. If a man is healthily hungry, he knows what he wants and what food will satisfy him. Saint Augustine's yearning expression has been quoted universally as the dominant, intelligent, spiritual craving of the awakened human soul: "Oh God, thou hast made us for thyself, and our hearts are restless until they rest in thee." Here is the secret of the divine magnetism. We belong to God by nature, and nothing short of identity with him will satisfy the inherent hunger and thirst of our souls. "What would it profit us to gain the whole world" if we failed to win the soul's true, eternal home?

You are more than human. Do not accept any theory of your natural limitations or possibilities that would confine you in a prison of mere humanity. You are a potential son of God, with all the heavenly blessings open to you. If you are intensely human, you are also potentially divine. It is difficult to say where the human leaves off and the divine begins, they are so intimately and delicately interwoven. True human maturity is divinity. We live too long as human minors when it is our right to declare ourselves of age and become citizens of the kingdom of God.

"But," you say, "am I not subject to inherited traits?" Let me answer "Yes," and still not modify one whit your right to natural divinity. If the declared laws of physical biology make you subject to inherited human traits, then, of course, the law of spiritual life makes you subject to inherited spiritual traits. You have inherited more than animal nature. The very characteristics which we apply to our Father-God are ours by divine right of direct inheritance. Jesus is our authority for the claim that we are the children of God; and the experimental witness of our own spirits makes the claim a reality. "Blessed are those who hunger and thirst for goodness! they will be satisfied."

Note that Jesus did not say that every hunger will be satisfied. He speaks of a special hunger. It is an ethical craving. Goodness or righteousness is something grasped by intelligence. It has to do with law, with relationship to other people, with moral standards of excellence. This is why frenzied seekers after some emotional intoxication go away empty. That is the kind of unhealthy hunger that leads so blindly to superstition. The modern seeker after individual and social righteousness has no such misconception. He hungers for practical goodness, for a workable ethic that will solve the problems of world sin. This is the glory of the present social and scientific age. It wants no subterfuge, no half knowledge, no false prophets, no deceptive or inadequate food or drink. It cries, with piercing frankness, like the thirsty hart in the wilderness, "Oh give us to drink from the clean waterbrooks that flow direct from the hills of God down through the valleys of men. We have sickened of the stagnant pools of past showers. And if we cannot get this crystal, cleansing stream without new violent storms that shake the very foundations of our inadequate and unsatisfying systems, then send the storm, O God of goodness and sincerity."

It is righteousness for which we hunger and thirst to-day. That hard fact cannot be overemphasized. It is an ethical revival of renaissance that the world's heart craves: social equity, the Golden Rule in industry, equality of opportunity, world peace, racial understanding, the destruction of caste, unhampered childhood, universal education, and justice among individuals. The thing that gives me optimistic faith, even in the midst of harsh human circumstances, is that the world's heart hunger is so vitally real as to meet the law expressed by Christ. Here is our guarantee of victory. This modern, universal hunger and thirst after goodness must be satisfied.

The social ideal set before us is the magnetic desire that leads to achievement. This spiritual and ethical hunger gives birth to initiative and resourcefulness. The conditions that surround us and the ideal that lures us compel co-operative action.

Psychological tests are applied to motives and reactions in these new days, so it might be helpful to suggest a few tests to determine the power and worth of our individual and social desires. For only through this can progress come.

First. Have you hungering vision? This word is often abused by overuse. Many of the things we call visions have no vision in

I

them, no real meaning. Our little personal dreams must be tested by their objective utility. If they were realized what would it do to us and to our neighbors? Take the mysticism out of your dreams, and what is left? Take out the petty self-interests, and behold the husks. Analyze them with rigid honesty, and be even as unfair to yourself as you are to others in your judgment. Is it goodness, righteousness, ethical justice and co-operation, that you truly crave, or is it some selfish advantage or victory for yourself, your race, your group, your sect? God cannot justly answer a prayer that demands advantage for your caste. He cannot comprehend the meaning of your prayer. You speak a language unknown to an ethical God. Caste is not in his dictionary, and there is no scholar in any true heaven who could interpret its petty baby-talk. It is not a primitive, childhood fantasy that we seek in these modern days, but the mature blueprint of unselfish architects: not Alice in Wonderland, but man at grips with reality.

Will the realization of your dream set him forward, make him free, give him peace and ultimate redemption? If it will, God cannot deny you. Constructive vision is magnetic desire.

II

Second. Can you consciously direct yourself? It was said long ago that one cannot dream himself into a character; he must hammer and forge himself one. Dreams allure us, but they inevitably take us up hill. The climb is hard. If you think it is not, read the history of civilization, and travel among struggling races. Man has the hardest fight of all creatures because he is the highest. His inheritance is a complex of greed and good; he is destined for high things, but he began with low things. His problem, both social and individual, is one of direction. And that direction must come from within. Happily, we have inherited social knowledge and experience, but it must all be appropriated by each separate personality and modified to his peculiar need. Chart and compass are available, but God does not coerce any soul.

We each must learn the meaning of the chart and the use of the compass. The inheritance of the past is the ship, and the environment of the present is the ocean; but you are the captain. Capacity of self-direction depends upon knowledge of the ship, experience of the ocean, and trust in self-destiny.

Self-direction is not self-control. Any one with an overdose of opium can be a perfect example of traditional self-control. The old school of diplomacy used to speak of the passive, expressionless face, even in heated crises. Benign Buddha, in brass or clay, is, then, the perfect symbol of diplomatic self-control. Not passivity, but movement is the modern test of life.

I was interested recently, in a university laboratory, in the test applied to protoplasm. This strange substance, mostly water, and opal colored, settles down to its most lifeless form in the jellyfish: Prototype of the Buddhistic posture of inactivity and disinterestedness. Do you know how these zoologists in the laboratory tested the protoplasmic jellyfish? They poured a burning acid upon the pancake form, and if it squirmed into excited motion, it was *alive*. But if the ugly thing remained inanely spread out in motionless stupor, it was brusquely pushed into a perfumed receiving jar to be appropriately cremated in liquid acid-fire. That was the end of his self-control; from then on other forces took control of him. But the other living organism took on actual beauty as he wriggled into excited action. No Mexican opal could have been more iridescent. He protected the wounded spot, moved toward an island of safety, compressed the surface of exposure, and assumed an attitude of defense and progress. "Ah," exclaimed the experimenting zoologist. That was his only expression. But I observed the joy in his face. I then saw clearly that the only difference between a dead jellyfish and a living one was excitement. Carry that principle of excitement higher, and you have in the living human the test of self-direction.

Do not be unduly disturbed if the great chorus of self-controlled jellyfishes calls you an enthusiast, in derision. You at least have passed the test of being alive—alive to human need and sorrow, alive to the call of your neighbor, alive to the vision of God, and wisely excited over lurking dangers and beckoning bliss; sending out defense forces against one and magnetically moving toward the other. This is the acid test of a living human. Shock yourself awake, express excited consciousness, lay hold of right vision, eagerly press toward it with self-directive purpose.

III

Third. Can you break yourself of retarding habits? Think straight, before you answer, and make a bravely honest reply. Really now, did you ever consciously and purposely conquer one hard habit? What one was it? How much of a hold had it upon you? What did it do to your life before you destroyed it; and what was the exact releasing effect afterward?

An ambitious young student came to me the other day and confessed defeat. He wanted to know how to win. Could God help him? Could Christ Jesus? Could he himself do it? I answered, "Yes," to all three questions, and he was surprised. He had thought the questions mutually exclusive. How could he do it himself, if he depended upon some other power outside himself? But I explained that these divinely helpful powers were within himself, a part of himself, and he a part of them. And that the more they became ascendant, the less power the human habits had. Here was Christ's principle of displacement at work. Let the divine part of you speak with power to the human part of you—not in any dual sense, but from highest unity—and the victory is achieved. The youth then portrayed descriptively two habits that had held him in sway. We tore them apart, analyzed each, prayed and parted. As I watched him depart I noticed a more decisive step. He carried a cane; and I saw that it was not used as a crutch, but as a wand. I knew he would win. He did. It was a new, vigorous hand that clasped mine, months later, when we met again. The cigarette scent and finger stain were gone. The self-convicting eyes had become comets of fiery purpose that shone with luminous unity. Blessed is the man that hungers and thirsts after victory. He shall be filled with victory.

Desire determines what we are and what we shall be. But the desire must be so magnetic and so dominant that it cannot be denied. It must become a gnawing hunger and a burning thirst—hunger that hurts and thirst that tortures.

Half yearnings are mere reveries and impotent. They are sleepful dreams. And only wakeful, directive thought really counts. Let the subconscious and the daydream help you paint the picture. Say your rosary of "Every day in every way, I am getting better and better"; but don't hang on the rosary too heavily. Its beads are strung together on a fairly slender thread. It is made to be thumbed in your hand; not to swing upon. Apes love to swing; men to walk. The full-grown man walks to arrive somewhere. He has a directive step. Thomas à Kempis said, "A life without a purpose is a languid, drifting thing." Had he lived in the zoologically conscious twentieth century, he might have spoken of jellyfish existence.

Fortunately, the psychoanalysts have taught us the practical possibility of linking all the subconscious energy to the power-plant of conscious, directive thought. The principle is epitomized by H. Ernest Hunt in a helpful little volume called *Self-Training*. "Let the conscious mind represent the captain and the subconscious represent the crew. . . . When the conscious mentality is trained, not only to achieve the greatest effect from its own powers, but also to direct and control and turn to advantage the extraordinary faculties of the subconscious, when the interworking is methodical and purposeful, then we have the manifestation of intellectual powers amounting to genius."

A magnetic desire may be derisively called an aircastle. Very good. Go to Jean Jacques Rousseau for the uses of castles in the air. "Quite right," he cried, "that is where they should be—now put the foundations under them." Follow up your alluring desire with concrete action, and you fulfill the laws of construction. No sensible architect will build a foundation first and then draw the castle plans. The picture of the house precedes the spade, and the architect walks ahead of the builder in the march of progress.

Make sure of hungering vision. Follow it up with self-direction. Dig the foundation trench by uprooting worthless habits. Then build. And follow your pattern, even through periods of unpopularity. You will be bound to experience both praise and blame. Those who see your undivided, unyielding devotion to the task in hand will call you *obstinate,* if they dislike your work or you, and *courageous* if they approve. But no one can expect to be received with universal enthusiasm or even approval; count it all joy if you are tolerated. Especially if your magnetic castle in the air is meant for a big family.

The wider your social hopes, the more opposition you may expect. Concentrate on a glorious cell for yourself alone, and no one will fuss about your windows or your walls. But dream and plan and try to build a new City of God for men to dwell within—all men of world-wide varieties—and you will have to be a consulting architect, with adaptable disposition and winsome argument commensurate with your vision. Small adjustments, sometimes called compromises, are not fatal sins, if you get on with the main structure.

The height and breadth of your reach will depend upon the depth and breadth of your desire. Jesus indicated that the goal—personal and social—is goodness. Individual and universal justice is the craving hunger of modern men. "Blessed are those who hunger . . . for goodness! they will be satisfied."

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Man of Sorrows, and acquainted with grief, Brother Divine and accustomed to victory, bring me to confident knowledge of the strange likeness of my life to thine. Let me feel the sting of thy bruised and broken life, yet catch the thrill of thine experienced and ultimate glory in time and in eternity.

III

CREATIVE FAITH

III

THE SCRIPTURAL FOUNDATION

"When they reached the crowd, a man came up and knelt to him. 'Ah, sir,' he said, 'have pity on my son; he is an epileptic and he suffers cruelly; he often falls into the fire and often into the water. I brought him to your disciples, but they could not heal him.' Jesus answered, 'O faithless and perverse generation, how long . . . have I to bear with you? Bring him here to me!' So Jesus checked the demon and it came out of him, and from that hour the boy was healed. Then the disciples came to Jesus in private and said, 'Why could we not cast it out?' He said to them, 'Because you have so little faith. I tell you truly, if you had faith the size of a grain of mustard-seed, you could say to this hill, 'Move from here to there,' and remove it would; nothing would be impossible for you.' "—*Matthew 17. 14-20.*

III

CREATIVE FAITH

Miracles are so common now that they fail to arouse controversy, and sometimes do not even get respectable notices in the periodical press. There was a day when it was thought that every thing must be proved by some miraculous performance, but we have long since ceased to trust miracle so much as the regular order. The unfoldment of the natural order is itself now seen to be the greatest miracle. Natural and miraculous have become synonymous. And men who cannot create some new thing under the sun are in grave danger of being called commonplace. The extraordinary has become the normal.

We have lost our interest in the grotesque. How seldom do we see a devotee on a bed of spikes in modern India! The few there are do not lie outside the temples, but are exhibited at fairs and shows. And the wandering wonder-workers are not respected priests, but mere penny sleight-of-hand performers.

A recent elaborate English commentary upon the Holy Scriptures includes the Apocrypha. But all the scholarly treatment leaves us unconvinced of true greatness. One has the same feeling of inadequacy which impresses him after finishing chapters in the Moslem Koran where unmeaning miracles are recounted. Why should any God take the trouble to perform a useless wonder? It detracts from the character of Jesus to be told that he used his God-given powers to make clay birds in childhood just to astonish his less knowing playmates. And one sickens to read of the withering of his playfellows in their tracks, or shortening and lengthening lumber without tools in his father's carpenter shop. The atmosphere is stifling. A world such as you and I live in today will demand a worthy purpose and a vital need for every miracle. Grotesque and petty wonder-working is unconvincing. The serious-minded do not even turn aside to look at it. Not tricks, but truth.

Yet scientific faith that creates and reconstructs captures intellectual and spiritual souls as never before. Ours is an age of re-creation. The philosophies and sciences of the New World partake of the constructive engineering faculty; and one who wished to deride our culture might call us materialistic engineers and not philosophers at all. But that would be only calling names and would not change the facts.

Moderns are explorers and discoverers, with eyes upon the future while testing, with rigid thought and experience, the forms that have come from the past. Instead of passively accepting the supposed miracles of yesterday as the final learning, we boldly invade the unknown, assuming certain expectations and experimenting to see if we are right. This is creative exploration and discovery, supported and inspired by creative faith. It no longer shocks us to forsake an outworn symbol. Carlyle even in his day reminded us that "destruction of old forms is not destruction of everlasting substance." We have learned that the simplest demonstrable things are the most worthy; and the elaborate, inherited, massive systems fail to terrify. Men of to-day are becoming their own intellectual ancestors!

Henri Bergson, in his revealing treatise, *Creative Evolution,* says, convincingly, that "man is no passively adaptive machine; he is a focus of redirected force, a center of creative evolution." The living argument is sustained by showing that conscious existence itself means "change." Then comes the marvelous statement that a consciously existing personality goes on "creating itself endlessly from maturity to maturity." There is, of course, no limitation to human possibility under the spell of a faith and a fact like this. It makes man a true, living incarnation of a creative God, with infinite resource and an endless life. Jesus caught the inspiring truth of this glorious possibility, long ago, from his divine Father and passed it on to his disciples in our text: "I tell you truly, if you had faith the size of a grain of mustard-seed, you would say to this hill, 'Move from here to there,' and remove it would; nothing would be impossible for you." He did not say, "Nothing is impossible." He added two infinite words—"for you." What a compliment to and responsibility upon our human personality! This makes us creative persons. Not just *energy,* but *men* can remove mountains. Nothing is impossible to human personality that has a vital, germinating faith—even as a little expanding mustard seed.

If that little faith can remove mountains, then greater seeds might grow new worlds. That is the high claim of our boldly aggressive philosophic reconstructionists. The world *can* be remade; persons and their environmental conditions *can* be remade. Thought, consciously and practically applied, *can* improve upon nature. And why not?

Interesting news came to India from America during the national election campaign in 1928, when Herbert Hoover and Alfred E. Smith contended for the Presidency. An Indian correspondent sent word to our Oriental newspapers that Mr. Hoover's political speeches astounded him. He said they were not like the political oratory to which the world was accustomed. Here was a man who spoke in calm philosophic language about political changes and improvements. He showed the weakness and difficulty of the situation as well as the hopeful elements. He was no dreamer but a practical engineer. But did any country want an engineer for its ruler? What about the glamour and impressive ostentation—not to say deception—which we usually associate with the ruling caste? And how utilitarian the engineer philosophy sounded! He even spoke of making new water-power centers, to electrify industry, that would have human-made cataracts more glorious than Niagara! How could man improve upon the works of God? And yet the correspondent was wistfully drawn, as by a magnet, toward this practical idealism.

We need to remember that it is only a static mind that would regard any natural state as final. You cannot conceive of nature except with man as a part of it—the intelligent part. All of nature, including man, is a growing, developing, living thing. We do not need to accept any present manifestation as final, even man himself. Yielding is sin. Complete adaptation is death. It would be a prostitution of our divine powers for the higher to adapt and yield itself, voluntarily and fatalistically, to the lower forms. We were made in the creative image of God to control, change, improve, and adapt the lower to the higher. Superiority consists in the utilization of environment for higher ends. That thing is the most ideal which eventuates in the most practical service. Utility is art: usefulness is beauty.

The old doctrine of free will, the right and capacity to follow one's own inclination and judgment, has been given a new vitalization. It is more than personal liberty: It has become a corollary of consciousness itself. Here again Bergson helps us with his idea that if we say we are free, we simply mean that "we know what we are doing." The logical next step, then, is to believe that we can do what we know. Is not this a radiant expectation? That the only limit to what we can do is the knowledge of what we are dealing with? This is spiritual creation raised to the highest human power. It leaves little place for the old ecstatic term, "blind faith." In my childhood I heard preachers speak reverently, with eyes appropriately closed, of the nobility of blind faith. It has sometimes been spoken of by poets as believing where we cannot see or prove. "Trusting" is a better word. We will never get away from the sweet necessity of trusting, so long as our knowledge remains limited. But active belief should be expressed in terms of experienced and expectant knowledge. Trust and faith have sharp differences. One is for resting, the other for moving. To have complete, refreshing rest one must trust completely; but to practice creative faith there must be full and confident knowledge—with absolute absence of fear.

I like the rollicking, fear-free youth of today. They are the logical successors of the scientific era that followed Francis Bacon and Martin Luther. They march toward the City of God with a confident swing, and without stultifying military precision. Somebody put these precocious words on their lips:

"Got any bridges you say are uncrossable?
  Got any mountains you can't tunnel through?
We specialize in the wholly impossible,
  Doing the things nobody can do."

Can they make good? We shall see. The sophisticated have a right to say that bruises and sad disillusionment await them around the corner. But the rollicking song of faith is vastly better than a dirge of fear. Confidence builds civilizations and releases the human spirit, while fear forges chains of defeat.

Faith and fear are mortal enemies. There is no compromise between them, no armistice, no treaty of peace. One supplants the other. Faith conquers fear or is conquered by it. Fear lurks in the primitive subconscious self. Faith is the child of consciousness and victorious reason.

Archimedes expressed labored faith, in his first conception of personalistic power, when he said with forgivable egoism, "Had I a fulcrum on which to place my lever, I could lift the world." It was the dawn of self-confidence. Jesus had the fulcrum for which Archimedes groped. It is faith, born and sustained by conscious identity with a creative God whose power is appropriable. Jesus was so sure of the principle that he did not frantically try to lift the whole world at once. He planted the seed of faith. He did not see the world as movable bulk, but as living energy. This was the beginning of a social and intellectual movement that is only now coming into full fruition. It was the spiritual emancipation proclamation for mankind. The mustard-seed philosophy banishes fear.

It is sometimes a long road to the full realization of freedom, after emancipation is declared. The releasing truth must be appropriated and acted upon by each personality within the group. Thus even down to the twentieth century our human society has struggled with unconquered fears. There are three forms of modern thraldom: biological fear, sociological fear, and psychological fear. They are powerful agents working against progress, and must be subdued.

"Brooding over ills, the brooding soul
Creates the evil feared, and hugs its pain."

We have practiced too long the art of creative fear! Right about face!

The very doctrine of evolution, introduced by Darwin, and developed by everybody since, has wrapped cords of limitation about us. It makes progress slow and halting. It depends upon a compounding inheritance, subject to fixed laws of investment and increase. This makes the future depend too much upon the past. It is a sort of compound interest chart that arbitrarily sets the rate of interest at what capital was worth in a primitive society when snail shells were money. Rigid interpreters of charted evolution must realize that fixed *profits* are not always reliable *prophets.* The variable movements from simple to complex baffle the actuary. Figures may talk, but language itself changes with such rapidity and complexity that dictionaries grow fat with new accretions and limp behind the facts. Figures have a strange habit of becoming hieroglyphics. And nobody can say exactly when or how. It is a safe guess not to fear them. The intellectual flashlight succeeds the biological lantern.

The recent rising tide of biologists fails to terrify us because the white fear in their eyes cancels the power of the scroll in their hands. Biology has bitter and wholesome lessons to teach us if we determine from the beginning not to set it up as an idol, to hide a creative God. It is an easy step from fear of biological limitations to fright at sociological failures. If we begin with fear of individual impotency, then a billion impotents will scare us into psychological panic. I have no objection whatever to the theory that I sprang from apelike ancestors if you will let me measure the distance of the spring. Many thoughts and acts give me a sense of kinship with monkeys in any form, but the big fact is that they always arouse my sense of humor. If we took monkeys seriously, there might be reason to fear the alleged inheritance. But men build tools and bridges of trees, and speak through wires, instead of aimlessly swinging upon them. So why fear the clinging subconscious traits from our sub-human past?

The mustard-seed philosophy of Jesus says to the primitive hills of biology, sociology, and psychology: "You have lifted me up to this height. I have stood in awe of your bulk and seeming formidableness. But I have been digging into you of late and find wonderful resources of eternal gold and precious characteristics. Henceforth I shall thank you, but shall not fear you. Height and resource have come from you. But be removed from here to there and become a highway for my soul."

Modern creative faith removes mountains by turning them into roads. Scientists and prophets are kindred spirits—one supplements and strengthens the other. Their silly fusses on the road to a new world arouse our mature humor; we must let them indulge in momentary relapses to their ancestral uncreative childhood. The trees along the road are tempting swings! But true men soon regain their onward poise. Inseparable comradeship compels directive co-operation.

Faith that creates has three characteristics, first, mystical faith; second, experimental faith; and, third, intellectual faith. By using suggestive test questions we can determine our measure of each.

I

First. Can you emotionally feel anticipated victory? A general in the World War said that success depended upon the extent to which the self-forgetful soldiers developed the "instinct of victory." I am not sure that I like this exact phrase, but it illustrates the quality of mystical or intuitional faith. It is a primal characteristic. It partakes of the elemental expectation of survival. It is confidence in progressive destiny. It may even smack of the questionable quality of selfish superiority—that God is on your side, and that your success is important enough to even justify the defeat of other forces. But in spite of all the admitted crassness that might be read into it, there is a high element of disinterested consciousness of a worthy right to victory. Is there not such a thing as spiritual atavism? If we are sons of God, the atavistic pull is upward. There is boldness, but reason, in claiming that we instinctively revert to God who made us. It is a glorious reversion to divine type. God made us for personal, spiritual victory, and we need not be ashamed of the emotional intuition that senses victory before it appears.

Do not fly to the unwarranted conclusion that this smacks of Nietzsche. Far from it. I am not speaking of superman or cruel conquerors. My theme is God-consciousness that may be universal among awakened humans. The magnetic power is resident within all, and one man need not conquer or exclude any other man in order to succeed. Human unity embraces universal identity with God whose image we wear. It is the reverse of a superman philosophy; it is a social faith that accepts the full implications of the responsible doctrine of God's Fatherhood and man's brotherhood. It does not require demonstration, yet it is more than mere belief—it is emotional anticipation. Coupled with what we have learned of dynamic unity and of magnetic desire, it is a mystical irresistible quality. It is only the beginning of creative faith, but is at the same time its most thrilling element. It precedes *will,* because its spring is in the emotions. The formula of its expression is, "I am overcoming"; not, "I *will* overcome," but "I am now consciously moving and being drawn toward the desired goal." If you can thus emotionally feel anticipated victory, you have intuitional, mystical faith—the basic characteristic of spiritual creativeness.

II

Second. Can you trust your experience? If you can, you have experimental faith. The real task in growing a life of faith is to build up a body of experience which can be believed in and trusted. One sad fact of our humanity is that we build up, or have accepted from our fathers, a theory of failure and defeat. It has been hard for me to forgive my early teachers who told me that I was by nature the child of sin; that my normal home was hell; and that my natural father was Satan—spelled with a capital! I have ceased to believe it, and my experience teaches me that I need not act upon it. Failure is not necessary. It may be one of our normal possibilities; but so also is achievement.

Build up the habit of victory. Every time we win, our self-confidence is strengthened. Do not pity yourself when you fail, but lash your true nature awake with creative criticism. Practice the engineering philosophy and remake your habits. The sense of failure is sometimes labeled as humility when it ought to be called ignorant conceit. It puts our little mistaken self up against all the laws of progress inherent in the universe, and says they have no power to change it. Repeated failure makes an idol of physical limitation. Success means intelligent yielding to highest nature, and forgets self by identity with God. Successful experience develops faith in self, in God, and in a developing world.

It is said that when Gladstone was nearly ninety years of age he addressed a company of students concerning Christian character. By way of illustration he said that he had learned implicitly to trust his judgment and intuition in public matters. At the close of the meeting a university professor is said to have rebuked him for unwise self-confidence and self-praise. Such doctrine would go like wine to the heads of students! But the hoary-haired old statesman stood modestly firm, saying that he had only expressed in unromantic words a glorious fact in his own life and a practicable possibility in all lives. A half-century of studious and sincere experience had brought him tempered wisdom, justifiable self-confidence, and an intelligent trust in his own experience. He had attained the inspiring humility of *experimental faith.* There is nothing so helpful in administrative or executive work, nothing so comforting in spiritual conversation with struggling men who have temporarily lost their sense of moral direction, as a poised, humble, trustful confidence in the spiritual experience of one's own inner life and motives.

Can you trust your spiritual and moral experience? Are your motives so transparent and disinterested that you do not hesitate in crises, but instantly call to your aid all the resourceful allies of past days? If you are such a man—or such a woman—you have entered into the possession of an inestimable prize, experimental faith. The fluster of uncertainty is gone, and all your experienced knowledge and intuition can be concentrated upon the new creation before you.

III

Third. Can you conquer doubt and discouragement by spiritual thought? This makes faith an art.

Considering the hard and difficult phases of the problem in hand, can you kneel, or sit, or stand in God's creative presence and think your way out? That is the high test of worth-while faith.

Four active elements inhere in every problem, whether personal or social, mystical or practical. Those elements are: First, God himself; second, his laws; third, myself; and fourth, other people. Analyzing the problem, I must relate all four in such a way as to see the contribution each makes to its solution. This is the fascinating intellectual task. One does not depend upon himself alone, nor even upon a distant, abstract God, because God expresses himself in supporting laws and co-operating persons. One or all of these forces can and will bring relief, comfort, and new hope. Think upon them. Relate them to everything involved in the troubling or desperate situation. Trust them. Your own intuitional and experimental faith will bring courage and activity.

In the fourteenth chapter of First Corinthians, Paul administers a gentle rebuke to the early Christians who gave excessive attention to praying in unknown tongues. He said that mere prayer in the emotional spirit made the mind of no use. As for him, he affirmed, "I will pray with my mind also."

In a later stanza he declared that five words of instruction were worth ten thousand others. This might be called intellectual prayer.

Cold analysis is often more spiritual than heated appeal. I doubt whether the God of a universe as carefully planned as ours is, would be more easily persuaded by frantic groans than by careful presentation of facts and forces. And even when dire need or struggle against a hostile environment is the subject of our prayers, detachment has its merit; and there is hope for the man who can bring God, and dependable laws, and other people to bear upon the problem. The late George A. Gordon, the students' preacher in Boston for more than a generation, treated this idea something like this: "For the convinced Christian there is the appeal of the Christian outlook—the consciousness that the worse the conditions of the world, the church, or society, the more need of goodness of character. The more discouraging the circumstances, the more crucial the need and the more vital the opportunity." That is the challenge which a hostile environment presents to a faith that understands, and which, because of its knowledge, seizes the opportunity to recreate the conditions and to change the life. Prayer is futile unless the worshiper is prepared to face bravely every issue involved in the baffling problem and to use every available ethical resource to reach a right solution. Creative faith consists in knowledge, courage, and daring.

But someone rightly says that man, after all, is but an atomic part of the vast, unfathomed world, and that humility becomes him. It does. Yet atoms are the stuff the world is made of, and each is now discovered to be a universe in itself—an epitome of the whole scheme of spheres. The little round mustard seed, smallest of all, is the epitomized power that Jesus extolled. Faith as small as that removes mountains, and leaves nothing outside the realm of possibility.

We little humans are but dust. Yet a grain of dust has unmeasured power. The dust grain has a fulcrum and a lever that rivals the ambition of Archimedes. The seed is manifestly greater and more vitally potent, because it has the capacity to expand from within and to reproduce its own life a hundredfold. It needs no lever; it *is* one; it needs no fulcrum; it *is* one.

Present-day disciples of Jesus *can* heal the child who suffers from inherited limitations. The healing comes through applied experiment and recreated environment. The physical and social miracles of to-day are the result of intellectual faith. The remaking of human nature, the rebuilding of human environment, the realization of spiritual victory are dreams that sometimes seem to lie beyond forbidding mountains of impossibility. But creative faith removes mountains and builds highways. "I tell you truly, if you had faith the size of a grain of mustard-seed, . . . nothing would be impossible for you."

IV

COMMON GENIUS

IV

THE SCRIPTURAL FOUNDATION

The Pagan:

"The dead know nothing, they have nothing for their labor, their very memory is forgotten, their love has vanished with their hate and jealousy, and they have no share now in anything that goes on in the world. Come, eat your food with joy and drink your wine with a glad heart. . . . Throw yourself into any pursuit that may appeal to you, for there is no pursuit, no plan, no knowledge or intelligence within the grave where you are going. I looked at life again; in this world the race is not won by the swift, nor battles by the brave, nor bread by the wise, nor wealth by the clever, nor honor by the learned; death and misfortune happen to them all. For no man knows his hour; like fish caught in the deadly net, like birds trapped in a snare, so men are snared by an evil hour that drops upon them suddenly." —*Ecclesiastes 9. 5-7, 10-12.*

The Christian:

"Blessed are *the humble!* they *will inherit the earth*."—*Matthew 5. 5.*

IV

COMMON GENIUS

The higher the climb the deeper the fall—if you fall. Solomon fell. He became bitterly disillusioned because he was an intellectual introvert. From childhood he had all he wanted. He might have been a stronger man if he had been a prodigal son with a husk hunger. He would then have returned to the higher moralities through lessons of discipline. There is nothing more sad than a palsied, disillusioned pagan. He stakes all upon personal gratification, and then discovers that even desire fails. An unworthy goal leads inevitably to disenchantment and bitter ravings. Here was a man who lost his life because he lived overmuch; who lost the race because he ran too fast; who was defeated in battle because he fought too hard; who died of starvation because he ate too much; who railed at wisdom because he knew so much. A defeated genius.

Humanity has worshiped at the shrine of *erraticism,* mistaking it for genius. This is a left-over from animistic superstition. The extraordinary thing, the planet out of its course, a six-footed calf, a white crow, or a drunken priest, was a new incarnation or manifestation. And the more grotesque an idol could be made, the more to be feared and worshiped. But these things are now seen to be but ecclesiastical *sports.* And this biological term should be scientifically and humorously applied to the human deviations that are sometimes canonized as geniuses.

Jesus revealed the attractive and efficient genius of the common life. Reverence for the common virtues, love for the common people, belief in the common laws of life and growth; these are the marks that Jesus placed upon all great lives. The life of genius is simply that which succeeds in achieving the sacred purpose for which life itself was made.

Let us not be overwrought by the alarmist who tells us that modern society produces only one genius where our ancients produced many. In the first place, his statement does not make it so; and, second, it might be a great blessing if proven. Myriads of intelligently co-operating persons might conceivably produce a far more wholesome social order than a few biological or sociological *sports.* The higher and stronger the basal social foundation, the higher and safer the tower may be. The beautiful glory of modern life is its emphasis upon the dynamic greatness of atoms and molecules. We have an experimental faith in the worth of average things—in the æsthetic grandeur of humble fidelity to the appointed task. William James, the great, said that he was done with big things, and that he was for the invisible forces that work from individual to individual; "creeping in through the crannies of the world, like so many soft rootlets, or like the capillary oozing of water; but which, give them time, will rend the hardest monuments of man's pride."

The humble man is the great man, according to Jesus, and has the largest inheritable power. Humility inherits the earth. The poor in spirit inherit the kingdom of heaven. These are the Christian beatitudes of genius.

The work of the world is done by workers. Good work is genius. It has been said that genius is the capacity for taking infinite pains. Thomas Moore is quoted as saying that "nothing great and durable has been produced with ease. Labor is the parent of all lasting monuments of the world, whether in verse or stone, in poetry or pyramids." A hard-headed, self-made manufacturer gave this prescription for a successful and happy life: "If poor—work; if rich—work; if happy—work; if disappointed—work; in sorrow—work. When dreams are shattered—work; whatever happens, work with faith; work cures all afflictions." He might have added that work creates new conditions for life and love and happiness.

Persons of normal capacity may develop constructive genius. This possibility is claimed for all normally minded folk by Professor Henri Chatelier of the University of Paris. He once outlined his thesis in the magazine *Scientific Monthly*. He begins by pointing out that work is at the base of all achievement, and that great men have been characterized by arduous, concentrated zeal and toil. An eight-hour day is unknown to them. But work must be efficient and organized. Tasks must be planned in advance and patiently carried out with thoroughness. The directing qualities of the creative worker must be energy, ambition, common sense, imagination, and scientific method. When reading the fascinating prescription I had a feeling that one who had all these qualities was already a genius, and need not struggle to become one. But he made them more vivid by combining and rearranging them as follows: "Love of industry; intellectual activity; good judgment; accurate knowledge; imaginative ambition." The genius must have all, not one only, of these productive qualities. One paragraph in the article captured my interest so accurately that it was chiseled into my memory: "Guide the mind into domains that are not perfectly obvious. Definite knowledge is essential.

Inform yourself of all that is already known in your selected field. The amount of *new* knowledge which *any* individual can contribute is but small. Practically all creative advances and discoveries are the results of combining facts already available. Recognizing and stating relationships between known facts is the high achievement. The truly great is a patient investigator, collector, and interpreter."

It is essential that we rid ourselves of the unfortunate idea inherited from our animistic ancestors, that the genius is a semigod who knows everything without studying, can do exploits without training, and has some mysterious nature that sets him free from the normal laws of life. Such a conception makes us slaves of erratic masters, limiting us and ruining them. I do not mean that we need blindly to set aside all laws of inherited tendencies, capacities, and opportunities. But sanity finds a just measure for all these varieties and at the same time rightly estimates the practical genius in all intelligent normality.

It is mostly the expected that happens, in spite of our love of saying that it is unexpected, when some discovery of genius is suddenly revealed. Berthelot, one of the most startling modern scientists, worked for fifteen years on organic synthesis, another fifteen years on thermo-chemistry, and yet another arduous fifteen-year period on cultural chemistry. The enriched world owes its gratitude to his patient, exacting labor. It is a mistake to thank him as an easy genius, for it underestimates his toil and true merit and encourages unthinking superstition. Making any genius a divinity discourages human effort and faith.

Can any present discussion of genius omit the humble and achieving example of Charles Lindbergh? He got what he tried for. No divinity descended from some mysterious sky to fasten wings on his shoulders. The world was shocked with happy surprise when the calm youth accomplished what everybody wanted done—indeed, what many had pictured themselves as doing. Our human pride was pleased and our ambition realized. We were intoxicated with the wine of human superiority to elemental limitations. Shackles were released from our limbs. We flew on Lindbergh's conquering wings. We reverted to our superstitious spirit worship, and tried our best to ruin him. But, happily, he eluded us because he knew that he was a common genius—perhaps the first conscious one of his tribe. To him the expected had happened, not the miraculous. For six long years he had been a postal carrier of the air. His plane had traveled regularly by night. Clouds were pierced, lightnings were severed, birds were rivaled, for six long years. The screws and bolts and rods became familiar friends. Air currents taught him the highway of the sky. And when ready, and sure that he was ready, he set out on the expected ethereal voyage. And after the tumult and the shouting had died, he continued growing, and is making a thousand tracks through the trackless air by steady devotion to the tasks that are rendering him great.

A legend has come down to us from the days of Titian and Tintoretto. The great

Titian's mother was housekeeper for his youthful students. Among them was Tintoretto, an awkward peasant lad. One day he spilt a bucket of sticky paint upon the master's furniture, and in berating, gesticulating anger the old mother drove him from the studio, declaring to her son that the clumsy scamp could never be anything but a dauber. The frightened boy heard it. His inner soul rose up in rebellion against the unwarranted judgment. Toil, ambition, application made him a master of art, and Titian himself came years afterward to feel that his own conceptions were never perfect until they had received the touch of Tintoretto's brush.

Skill is the result of patient practice. One of Emerson's favorite affirmations is that a man's power and skill increase steadily and astoundingly by continuance in one direction. Tools become familiar and easily handled. Strength is increased by exercise. Certain rules of the game are learned as by second nature. The auspicious times to press forward and to relax are instinctively learned. "He is his own apprentice, and more time gives a great addition of power, just as a falling body acquires momentum with every foot of the fall." This is gravitation controlled from above. It makes climbing easier. But it is rather startling to be told that the climb upward achieves momentum as rapidly and surely as a *falling* body. This turns gravitation upside down and challenges the ambitious spirit to sincere and sustained endeavor.

I am aware that most of my presentation up to this point has to do with the possibility of achievement or excellence which in the eyes of the world lifts the life out of ordinary circumstances and marks it as unusual. It is well for every individual soul to keep this mountain road open. It is essential to social progress that there be room for genius at what we call the top. But there must also be room at what is termed the bottom. Strictly speaking, there is no such division. Top and bottom are relative terms to describe a traditional idea; but the idea, as well as its description, is open to critical examination and reappraisal. The disillusioned Solomon ended lower than the most humble. And was he *high* even in his prime? Do not motives and goodness measure height?

The true genius is the humble good man; the faithful, serviceable, sacrificing, social being, who supports society, rather than being supported by it. Troubles come to him, and sorrows, but he works steadily on in spite of them. He bears a cross, but is also supported by a cross. There is a favorite emblem with a Latin motto that has always stirred my imagination and strengthened my loyalty. It is the picture of a Cross gripped by a human hand, with the inscription "Teneo et tenor"—*I hold and I am held.* The hand clings to the cross, but the cross also magnetizes the hand. It is a sturdy idea, and full of suggestiveness. It illustrates the great quality of tenacity which all men can exercise and which is the very essence of genius. "I hold and I am held"—in the darkness of unexplained circumstances, the strain of toil, and the comparative disillusionment of unrealized hopes.

Daylight reveals near things, but the night reveals the stars.

The other day an acquaintance was relating an unfortunate experience, and ended with the trite commonplace, "I tell you I came out of that experience a sadder and a wiser man." That oft-repeated saying should be revised. Experience should make us wiser men and *better* men. Paul declared in his epigrammatic way that "Experience worketh hope." Even the pagan's experience helps us. His disillusioned dirge convinces us that the strong and swift do not always win. His very pessimism is a tonic to our hope. The genius of true victory consists in the capacity to hold on through discouragement and pain.

Again let us turn to personal, practical test questions. There are three that indicate genius in the common life.

I

First. Have you will power? Flabbiness is sickness or sin. There is no excuse for it in a normal human. Consult a doctor or a psychologist or a pastor if your will lags. The dictionary will give you a high-sounding sort of scientific name for your disease. That sometimes makes people feel better. If one can get a real name for what ails him, it adds to self-respect. There is great advantage in a big name for illness, because if one has curiosity, he will look it up in the dictionary, then in the encyclopædia, and finally in scientific treatises. This brings interest, activity, and understanding, and leads to corrective analysis. If you seem all run down, lackadaisical, mentally or physically lazy, look up the word "abulia." It will be found in ordinary dictionaries, but your pursuit of its real significance will take you to books of psychology and mental hygiene. Boiled down to its lowest terms, and stripped of all its derivative lineage, it simply means—no will, loss of will, absence of zest. It is deeper than laziness, because it is the parent of laziness. Some of its other debilitating brood of children are: useless daydreaming; boredom; social shyness that amounts to inferiority; hesitation and indecision that lead to utter failure to accomplish anything worth while; lack of direction or purpose in life.

In pursuing the analysis of this terrible enemy of personality it might be well to look up the physical effects of hook-worm. It is a dread little animal that saps the strength and leaves one stranded. Our great schools of tropical diseases, backed by colossal financial foundations and scientific societies, are studying, experimenting, diagnosing, suffering, and sacrificing to learn enough about this murderous little parasite to exterminate him from the earth. He brings physical laziness, fear, timidity, slow death.

The mental scientists know that there is a deadly, invisible, intangible mental hook-worm—without form or substance—that sucks away the *will* from men. And when the will is gone, all is gone. Solomon lost by *ennui,* twin worm of abulia, that attacks the intellectual intestine when dull satiety overtakes the gourmand. Disillusionment destroys the will. And when the will is gone experience and intelligence both become impotent attendants. Will power is the base of action, interest, and accomplishment. It is the general of the mind, and when the general is gone, the troops scatter uselessly, and are lost. Will power is the most precious mental characteristic. It prevents dawdling and defeat. Pursue the destructive, debilitating hook-worm of your mind until you find and exterminate him. Destroy him body and soul. Then the personality can arise in strength of will and be the achieving agent that God meant it to be. Test yourself every day; and especially when face to face with a big task that demands all your resources, or with a little, distasteful duty that pride detests and abulia shrinks from. Conceive of abulia as a quality or a characteristic, or a disease—just as you can conceive of pride or hate—and the cure has begun. Have you will power? If you have, genius is just ahead of you, and cannot elude you. Keep on going.

II

Second. Can you bear opposition? Not ungraciously and pig-headedly, but buoyantly. Can you profit by opposition? I often think that the greatest experiences of my life have been oppositions and opposers. Without them life loses its sharp edge and its heroic energy. One's life can be pretty accurately judged by his reaction to oppositions. Beware of the psychic hook-worm at this point. If opposition, ugly or fair, shrivels up your soul and brings out petulance only, then inferiority follows. That is what makes slave mentality—and it is the twin child of abulia. Opposition should lead to intelligent action. Not always pugnacious or aggressive action, but to action in some expressive and constructive form. It may lead to self-analysis. *Deserved* opposition always has this effect in a healthy mind, and brings self-correction. This is wholesome, appropriate action, and transforms opposition into blessing. But there is also high place for pugnacious, aggressive action. In a former chapter we spoke of self-direction as being infinitely higher than self-control. When ugly, retarding enemies stretch across our road, they must be removed. And even a little temper and irritation are excellent allies. Misdirected temper is futility. But temper that strengthens the steel of one's progressing soul is a joy for ever. Turn irritation and temper into objective allies, and never permit them to become subjective enemies, and you win the battle. This kind of battle is won by the strong, and this sort of race by the swift.

If you are stimulated in the race by worthy competitors, and thrilled to intelligent action by powerful opposition, you have a clear road to genius. It is wonderful how opposing forces scatter when conscious, intelligent, directed strength asserts its power.

III

Third. Can you withstand temptation? Perhaps a better expression than *withstand* is *judge*. Can you judge what is a bad temptation that leads to defeat, and what is an alluring star to victory? Discrimination is success. But when a bad, unwholesome temptation is recognized, can you withstand it? Of course most of our yielding and falling comes through absence of discrimination.

Impulse is a blind urge. And most temptations are met by impulse rather than by purpose. Deliberate, conscious, planned sin is rare. It is usually a slip or a stumble. Watch your step is a scientific maxim.

Deliberation and discrimination are certain of victory, if backed by moral consciousness and directive will. First, learn the difference between right and wrong, with a conscious preference for the right; this is *morality.* Second, analyze the urge or the desire, and label it "R" or "W"; this is *intelligence.* Third, choose the right, and concentrate the whole power of personality to make it an experienced reality; this is *will power.* Radiantly enjoy the road you have chosen; catch all the glory it can offer; see God as the goal and good humans as companions; this is *spirituality.* Robert Louis Stevenson had a pensive lusciousness in his attitude toward life and an almost flirtatious mood prevailed, when he wrote—

> "My mistress still the open road,
> And the bright eyes of danger."

Let these four angels surround your daily life—morality, intelligence, will power, spirituality. Surrounded by a bodyguard composed of these forces the life of genius becomes a happy habit.

Most people live under ordinary circumstances, in ordinary communities; they meet ordinary temptations, have ordinary work to do, and enjoy ordinary pleasures. Genius consists in lifting all the ordinary experiences to heroic stimulation by active imagination. This brings creative initiative, which most scholars use as a sort of synonym for genius. Initiation springs from both imagination and will. It has inventive vision as to what can be done; it puts zest and spontaneity into action; it has independent courage that produces a masterful spirit—a spirit which laughs at difficulties. Such a spirit may well be identified as genius.

Forget not the pagan disillusionment of the wise man, the grotesque genius, who *lost* the earth, as contrasted to the humble man of Jesus, who *inherits* the earth. The glorious strength of the humble is his knowledge that all strength comes from God. He holds—but is held—"*Teneo et tenor.*"

⁂

O God of humble folk, give me the joy of common virtue, and the strength for persistent effort. Light up the halting night with the stars of revelation, and the widening path with the rays of inward guidance. Show me the right, best turn to take at every crossing, and lift my fleeting feet with wings of hope. Make glad the hand that holds the cross, and give me true knowledge of its divine power to lift not only me but all mankind.

V

BRANDED LOYALTY

V

THE SCRIPTURAL FOUNDATION

"Trying to satisfy men? Why, if I still tried to give satisfaction to human masters, I would be no servant of Christ. No, brothers, I tell you the gospel that I preach is not a human affair; no man put it into my hands, no man taught me what it meant, I had it by a revelation of Jesus Christ. You know the story of my past career."

"I died to the law that I might live for God; I have been crucified with Christ, and it is no longer I who live, Christ lives in me."

"Let no one interfere with me after this, for I bear branded on my body the owner's stamp of Jesus."—*Galatians 1. 10-13; 2. 19, 20; 6. 17.*

V

BRANDED LOYALTY

An Indian morning is a fascinating thing, especially at early dawn when the whole village wakes and moves silently toward the river for the daily ablution. Even the clouds seem consciously silent, and hang with poise near the rim of the earth, as though they were brother-spirits with men. The ripple of the slow-moving stream, the restrained call of the morning bird, the hushed tone of human voices, all deepen the sense of awe and of worshipful wonder. Then one is wakened by the splash of the bathers and the dirge of the priests and the sound of the temple gong. The sun soon burns its rays down upon the crowds and sends them back to home and shop.

But before they leave the shore the priests are busy with the little brushes and the colored paints. Devotees kneel at their feet while foreheads are marked in white or yellow or red. These brilliant marks indicate the sect to which the worshiper belongs, and he goes out bravely into the work of the day with the stamp of his god upon his brow. Even when hatred prevails among the sects, when riots make the streets dangerous, he shows no cowardice. He wants both friend and foe to know where he stands, what his faith is, and how willing he is to die for it.

India is a land where everybody is marked. Branded loyalty has a significant meaning here. Little babies are scarred on cheek, forehead, or body with marks from red-hot irons. Sometimes they mean a particular caste, often a tribe, but most frequently a devoted religious sect.

You can always distinguish a devotee of Vishnu or of Siva by the painted lines above the eyes. I never mistake a mystic-minded fakir—his matted hair, or dust-covered face and body, or bowl or rod, make indelible evidences of his esoteric calling. The Brahman is proud of his humble cotton cord dandling, clean or soiled, from the one shoulder to the opposite hip. Not all Brahmans are priests these changing days. They follow all trades

—being carpenters, farmers, tradesmen. But no matter what be his vocation, he is proud and conscious of his caste, and does not even enter the river to bathe without the telltale cotton cord about his supposedly sacred person. The cord is washed, pulled inch by inch into the water, and cleansed as it revolves. In shop and street, wherever he goes, the cord and step and manner set the Brahman apart from his fellows. They may be worthier than he in character and life—but he marks himself as a separate being.

In the thickest crowd of western India I can tell the Parsee at a glance. His shining cone-shaped hat or his unique coat distinguishes him. And his *chic,* attractive wife, mother, and daughter make a picture that would give romance to the city streets of any land.

I know the Moslem by his red fez and by his public prayers. I cannot see his wife, but the forbidding *boorka,* covering a ghost at his back, tells me that inside the white shell walks his faithful companion. Let my Moslem friends forgive me if my lips come near saying slave instead of companion. We know many lovely Mohammedan women who by force or voluntary slavery cling to this archaic symbol of woman's inferiority. Our love is always shadowed by a sort of unwholesome pity. Not all marks are good marks.

The Moslem's beard, dyed henna color, is a sure sign that he has made the pilgrimage to Mecca and has kissed the sacred stone.

Who can mistake the Hindu with his flowing saffron robe and his rosary of wrinkled beads? And who can fail to recognize the priestly Buddhist, with his shaved head, his yellow or wine-colored robe, and his revolving wheel of prayer?

I do not recall or describe these interesting, often romantic, marks to praise them. Some deserve praise and some demand censure; some are attractive and some almost degrading. The ancient Hebrew law put them on a par with idolatry, and denounced them bitterly. The author of Leviticus, in the nineteenth chapter, the twenty-seventh and twenty-eighth verses, spoke of them thus: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." Dr. James Moffatt translates the command more dramatically thus: "You shall not shave your temples nor clip the edges of your beard nor gash your bodies for the dead, nor shall you tattoo your skin; I am the Eternal."

Into the Christian religion and practice there have come certain marks in certain sects and orders. I cannot say that they attract me. They do not make me think of the wholesome women who freely served and companioned with the humble Jesus. The most elaborate vestment and the best tailored coat and vest cannot hide the marks of self-indulgence, nor do they reflect the image of a hardy, enthusiastic, sacrificing fisher-man disciple of the lowly Nazarene. And they scarcely depict the heroic Paul who deliberately stripped himself of every weight that he might win the race of Christian character, service, and redemption.

Paul was, of course, a devotee. He bore the indelible marks of a disciple of Jesus Christ. Crowds pointed him out on the boats and the streets of the ancient Mediterranean world. He was a marked man. But not by ashes of cow-dung, nor by tattooed symbols, nor by painted triangles, nor even by branding slave irons. He had a thorn in the flesh that always reminded him of his own weakness and of his dependence upon God. He was a rebel against any religion that depended for its power upon *law* and *rite* and *ceremony* and external *signs*. No man in all religious history ever denounced so vigorously or effectively all purely legal props or powers or rules. He declared himself dead to outward religious law and alive to inward Christian life. He claimed to be a spiritual slave of a spiritual Christ. His mark was the moral stamp of the Christian ethic. What a dynamic claim he made, and how defiantly he uttered it, when he said to the Galatian Christians: "Let no one interfere with me after this, for I bear branded on my body the owner's stamp of Jesus."

What *is* the stamp of Jesus? What kind of branding iron did he use then and what kind now? The Christian stigmata have always been a source of mystical wonder and search. I would like to ignore, in this message, the mystical legends that have come down to us concerning saints who in isolated prayer and fasting were said to have gained the stigma of the cross. My purpose is not to arouse you to a sentimental search after some impractical stamp; but to try to study with you the possibility of discovering and achieving a moral character and a social relationship in this modern world that will brand us as Christian loyalists and servants.

The modern marks of the Christian cross are the brands we need. They are not outward painted symbols that get rubbed off in the workaday world. They are brands burned into the spirit and expressed in the personality. They are inward qualities, that spontaneously leap into outward expression, as a blush to the cheek. They are listed by Paul in this Galatian letter: love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control. A personality that has achieved these qualities as springs of action within the life has branded upon it the Christian stigma. We all crave these spiritual birth-marks.

I find myself yearning to be known as a Christian in a country where every man is unashamed of his faith. There is an inward urge to wear a clerical waistcoat so that all men may know, even by this superficial mark, that I belong to a Christian Church and particularly to its ministry. I find myself at one with those humble village Christians who feel a sacred thrill in painting a cross on the wall beside their cottage door. A silver cross for a watch-charm gives a sense of Christ's nearness. Its sacredness is enhanced by the memory of its purchase at old Damascus, in a quaint shop on the "Street Called Straight," in the heart of a miracle-city where rivers of water join to make a paradise in the midst of a desert waste. I realize the impotency of marks like these unless the inward life and its normal expression transcend the material emblem. I would not put great store by these things. At best they smack of superstition, and ofttimes prove a badge of pride or even careless hypocrisy. The true stigmatic evidences are deeper and less pretentious. They are moral virtues revealed in service.

The brands of the Lord Jesus are marks received in the crucifixion. The crucified life is the branded life. Any modern Christian disciple, baptized or unbaptized, may bear about in him "the owner's stamp of Jesus." But it is costly. Cowards and sluggards need not apply. Service and sacrifice come first; and the heroic scars are but the result. When one sees the heavy pocks on the face of a comrade after an Oriental epidemic, he knows that his friend went down toward the grave; that he was not just *exposed* to the disease, but that he *had* the disease. So many of us are satisfied by merely being exposed to the Christian disease, but how few of us are actually pocked and scarred with its reality! If you have hung upon a cross, you bear the marks of a cross.

Jesus, even after his resurrection, bore certain bodily evidences of his persecution, trial, and crucifixion. What were they? *First,* the scar of the thorn-crown upon his brow; *second,* the scar of the spear thrust in his side; and *third,* the scar of the nails through his hands and feet. His whole resurrection spirit was mellowed and made radiant by this experimental suffering. His wounds were power. They magnetized men. They broke down human reserve, brought tears even to prejudiced eyes, and were points of light that pierced the darkest heart. Doubters craved the reverent privilege of touching them, so that faith might be received and courage renewed.

You and I, as his disciples, may share these healing wounds. It is not too much to hope. And our modern world, in all its contradictory prosperity and poverty, freedom and slavery, truth and ignorance, love and hate, good and evil, needs the light and the wooing magnetism of the wounded life. It is only through experienced wounds that life receives divine power to understand the human struggle and to heal the human heart.

Do not accept inoculation against the Christian disease. Plunge recklessly into the midst of the epidemic. Lose yourself to save others. After all, the resurrection is just beyond the plague-belt. And your crucifixion wounds will light up the road to eternity. Is this mysticism? No. It is social reality.

The marks you crave are three. They will not be carved upon your body, nor tattooed upon your skin, but absorbed and revealed by your spirit. The *thorn-print,* on the brow, is *knowledge* of the world's need. The *spear-print,* in the side, is *experience* of the world's yearning. The *nail-print,* on hands and feet, is *service* that helps to meet the need and to answer the yearning.

I

The thorn-print of knowledge. Nothing destroys prejudice so surely as does knowledge. And it is impossible to reform oneself or others if prejudice exists. Know thyself is an old maxim; know thy world is a new necessity. Take, for example, our Indian social evils. Can any American or European help us to rid India of polygamy, child-marriage or imprisoned womanhood, if he attacks us like an enemy and denounces where he cannot understand? Strong language of denunciation is always measured by prejudice, while constructive helpfulness is the child of tempered knowledge.

Most Indians are as ignorant of the source and development of these social disorders as are foreigners. That ignorance is the parent of frenzied resistance to intelligent reformation. When a patriotic Indian knows that polygamy and child-marriage are biological results of ancient climatic conditions, and that religion and society both blindly put their stamp upon a nearly biological method of survival which an adverse climate forced upon primitive ancestors, he can see the problem with unprejudiced eyes and deal with it without passion. It loses its religious and racial significance in the light of knowledge and of changing conditions. And a superficial missionary who had scarcely heard of such deep problems before rushing for his steamship, rolls up his denunciatory whip in the light of real social information. Patriot and missionary, mutually enlightened by hard facts and tenacious customs, join hands in a steady, intelligent campaign to reconstruct the conditions and to educate the masses. You can educate sin out of people much easier than you can whip it out. You and I cannot be held responsible for what our ancestors did. I often feel both irritation and humor when I hear irate, self-righteous and semi-informed emissaries flay whole nations and races for conditions which the present generation did not create and is even struggling against. Sympathetic knowledge is a moral necessity for everyone who essays to deal with human problems.

Know thy world. Know it before you talk too much about it. The better you know it, the more you will love it. People are the most lovable things in all the universe. Look at them through a telescope now and then, instead of always pinning them beneath a one-eyed microscope. The view is often wonderful from the hill of humility, even though the climb is hard and steep.

Of course knowledge that knows and sees and feels is an upsetting thing, especially when it leads to interested love. When you know a thing you cannot keep still about it nor remain indifferent to it. Knowledge of the world brings suffering—because there is so much suffering in the world. One who craves mere personal ease should keep his blinders on. Vision born of knowledge brings sorrow; and sorrow is the greatest teacher. Robert Browning Hamilton reveals this in a pensive poem:

"I walked a mile with pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with sorrow
And ne'er a word said she,
But, ah, the things I learned of her
When sorrow walked with me."

Remember that the mark of Christian knowledge is a thorn-print. There was a wound on the brow of Jesus that made the blood flow. It left a scar. To know thy world means to inflict a piercing wound upon thyself. With such a brand upon your brow, no one will interfere with you as you creatively suggest new plans and tools to build a better world. Branded knowledge is power.

II

The spear-print of experience. This brand is near the heart. A scar on the brow would be almost a deception unless the gash in the side were deeper. A spear cuts an uglier wound than a thorn. Active emotion must follow knowledge. A thrust in the side makes a crusader. Moral dynamic is the vital response to aroused social emotion. The wound flames and burns at every call to loyalty and duty.

The modern crusader is better than the ancient because his emotion is directed by his knowledge. The spear-print should always follow, never precede, the thorn-print. This is a constructive century. It follows upon the heels of the Renaissance and the Reformation. It is the product of a wonderful scientific era. It deals with universal mankind instead of sectional mankind. Humanity is a unity. Knowledge and experience mark our efforts as never before. It is an age of affirmation and social expectancy rather than a negation and doubt. We do not sneer at life, but experiment with it and trust it. Goethe put a destructive flame upon the tongue of Faust's devil: "I am the spirit that denies; that says to everything productive and positive, 'No, evermore, No!'" The new age of universal human experiment has cast out that devil. He has been supplanted by positive and productive experience. We were scarred in the fight with him, but these wounds of experience help to remind us of the distance we have come. They are marks of branded loyalty to scientific idealism as revealed in the life and ethics of Jesus.

Experience brings heroic identification with men of sorrow and struggle. It strips pride away and fills the soul with love. It reveals the seriousness and difficulty of social inequalities, weaknesses, sins, inheritances.

It puts iron into the blood, as though the iron spear that thrust the side had rusted and dissolved its way into expanding veins. Mystic marks are unconvincing. Hard reality alone can satisfy.

III

The nail-print of service. There are more avenues of helpful work open to men to-day than in all previous ages combined. The complexity of life and of society, increased knowledge, intensified interest, aroused sympathy—these and a hundred other forces have thrown wide open the gates to human service. But the very multiplicity of gates and roads makes careful selection essential. The chief problem before the modern youth —East and West—is to discover and determine his natural and most effective road to constructive service. Beware of easy paths. Choose your way. Do not yield to allurement. Decide what of soul you would like to grow into; for the service you choose is the soil in which you grow.

The mystery of your own outreaching soul will be explained and expressed in the work you do for other souls. One of the most modestly beautiful missionary spirits I have ever known, C. F. Andrews, told me one day in a quiet studio that after years of prayer and seeking for the best Christian method he had learned by instructive experience that the greatest joy in the world was simply to be a servant to needy Indians without trying to direct or control them. And yet no man in all modern India has more controlling influence than he. It was the method of Jesus—unstudied, unselfish service is the highest leadership. Make human service a passion, not a profession.

Teaching or preaching, working or thinking, planning or building, appraising or prophesying—no matter what road of service you take—let it be the radiant choice of mind that knows, through study, the needs of the world, and of a heart that learns through experience the yearnings of progressing mankind.

Branded loyalty to fellow men, branded loyalty to a redeeming God, and, above all, branded loyalty to the invincible dream and craving of the awakened soul within you. Do not fear what might be called the narrowness of conviction. Let the deep, revealing tenets of your experienced thought become a dominating creed. Oppose the half truths and debilitating tolerance of superficial actors. Gracious intolerance may serve and advance men far more richly than weak acquiescence in life as it is or things as they are. No good service is blind service.

The world is coming to a new interest in personal conviction and theological doctrines. The easy eclectic breadth that says all religions and creeds are equally good is a sinuous serpent that secretly poisons the springs of moral change. Debate and argument are winds that send our ships forward. The doldrums of easy morals and bloodless thinking starve the crew while drifting to defeat.

I would rather meet my Hindu friends in a creedal struggle than to permit them to be fooled by a will-o'-the-wisp Christ, passing their darkened door like an iridescent dream and never rattling the lock, or shaking them awake by the crusading hand of ethical reality. We have had enough of mystical dreaming. Let us shock ourselves awake to our social dangers and shake ourselves free from age-old ennui. Directed action, based upon convicting thought and tried experience, is the clear call to-day. Men who can bear the branding iron without wincing are men who can stand the acid test of demonstrated truth. The next age of man will be characterized by the sturdy conflict of seasoned thought.

Awhile ago a devoted Indian mother brought her three-year-old son to a Christian altar for baptism. She trembled with suppressed excitement as she kissed the child's forehead. While the minister conducted the service she murmured in plaintive prayer. As soon as the ceremony had ended she caught the boy in her arms and fastened her eyes upon his face. A cry of disappointment escaped her lips. When asked the meaning of it all, she pointed to a tiny branded foot of the god Ram on his forehead, and said that she had prayed for a year the mark might be washed away by the water of baptism. God had denied her prayer; what should she now do?

At the baby's birth he had received the priestly brand. The parents were not then Christians. When sincere conversion came, they yearned to erase the symbol of slavery to Ram. Would that unrelenting god always have his tiny yet all too heavy foot upon a boy now freed? In his seventh year the Christian father and mother explained it all to him, and propounded a plan for the removal of the mark. They had secured from a smith a small iron cross attached to a slender handle. Could the boy bear the pain of a red hot cross upon the shrinking flesh? Yes, a hundred times yes, rather than bear through all his life the owner's mark of Ram. The cross of Jesus must transcend the foot of Ram. The burning flesh sickened the mother's heart, but the lad smiled in brave radiance. The wound healed; now, wherever he goes, he bears about with him the visible brand of his redeeming Master.

Branded loyalty, transcendent slavery, expanding discipleship, truth without compromise, yet made attractive through loving interpretation and service—this is the privilege of all modern youth. A branded mind, a branded heart, and branded hands, head erect, heart brave, hands strong—no one can, or will, interfere with a branded life like that.

VI

CONSTRUCTIVE CO-OPERATION

VI

THE SCRIPTURAL FOUNDATION

"Let us hear what happened in the past, that we may ponder it, or show me what is yet to be, that we may watch how it turns out." . . .

"I am showing you new things, secrets that you never knew, things created now, not long ago, things you never heard of till this hour."

. . . .

"If only you would listen to my orders, you would have bliss brimming like a river, and welfare ample as the ocean waves."—*Isaiah 41. 22; 48. 6, 7, 18.*

VI

CONSTRUCTIVE CO-OPERATION

A STUDENT asked one day what we would do if all the personalities in the world became creative. Would there be room for them? Is it not the habit of the strong to rule the weak; and would not the whole world be a flame of war if the millions all became conscious of individual power?

He almost missed the point of our argument with reference to personality. A creative person is not necessarily a ruler, nor a captain of industry, nor even what the world would call great. In other chapters we have spoken of the common genius and the humble good man. The creative personality knows too much to try to rule too much, and realizes his essential relationship to other persons. Intelligent, personal adaptability makes creative co-operation, and that leads to a new sociology.

Individuality cannot be carried to the extreme. The word "Ottoman" has become a synonym for useless cruelty because the old Ottoman ruler never felt secure in his reign until he had put all his lieutenants, and even his own brothers, to death. Such individuality is destructive suicide and not creative life. In an ideal social world it would never be necessary for one man to destroy, no, not even to wound, another. The saddest thing about our modern world of progress is that we have not yet fully learned that lesson. And even though many have learned it, so that denunciation of war has become almost popular, our political organisms and our social forms are still cast in the old molds. Even our languages, literatures, and Christian hymns are full of martial stirrings. Children are still taught that heroism is made most manifest in battle.

Creative sociology is yet a dream. The great Spinoza, plaintive philosopher, looked upon every instinct as a clever device developed by inexorable nature to preserve the individual. Our recent biological philosophers have lifted this device from the individual to the group or species. This is a crude gain. Bad as it is, there is an element of improvement in it because many persons are included instead of just one. And it at least lessens the points of hate and war. Our philosophies are full of the creed of conflict. Even Immanuel Kant, who in many ways ushered in the modern era of moral emphasis, could not get away from the smell of powder and the sound of cannon. He had a confirmed conviction that strife was God's own method of developing the unrealized capacities of the individual life. No progress was possible without struggle. He abhorred the very thought of any form of socialism lest it might bring human stagnation. Without competition the human species would die. Some of his pages are almost hymns of praise to unsociableness, jealousy, vanity, acquisitiveness, conquest. If he believed in any equality at all, it was merely the equality of opportunity for development, never of capacity. Was he right or wrong?

Certainly, Western civilization has accepted as its working hypothesis the theory of force. Our thought and action embody the science of force in all its various phases, good and bad. The Western white man has become the embodiment of an efficient "fighting animal." Benjamin Kidd argues that history and natural selection have made him so, that every instinct of fight and rule and force exists within him by sheer ancestral inheritance. In his *Science of Power* Kidd quotes Harold Begbie, from an article that appeared a year before the World War: "Look where you will, it is the spirit of I myself which is paramount. Life exists for Me; all the dimæons behind have toiled to produce me. This brief moment in the eternal duration of time is only an opportunity for My pleasure and My ease. I care not a jot for the ages ahead and the sons of men who shall inherit the earth when I am dust beneath their feet. Give Me My rights. Stand clear of my way. I want, and I will have." There has never been written a more descriptive castigation of the destructive elements that inhere in rampant individualism and group force. What will modern Western youth do about it? And will Eastern youth copy it? Is this the road to universal brotherhood? Can peace come only through the destruction of every rival?

Constructive sociology will be the result of intelligent adaptation of the individual life to the social good. Monkish withdrawal will never solve the problem, even for the individual. Slavish yielding of sensitive souls to brute force—even though done in the name of a beautiful philosophy such as non-violent, non-resistance—will leave the world embittered and undeveloped. It only encourages the brute to think himself great. Slave mentality must be supplanted by creative personality. Individuality must become so intelligently confident that it can trust and co-operate with other individuals without fear or force.

Mutual adaptation means social co-operation. It will not come through easy optimism. We live in a big, complex, conflicting world; and in spite of all our social claims, strong barriers separate us and clashing interests control us. The walls of partition are not yet broken down, and selfish instincts are not yet subdued. Love has yet to win her greatest victory.

The old prophet Isaiah gives us that glorious verse in his ancient prophecy, "I am showing you new things, secrets that you never knew, things created now, not long ago, things you never heard of till this hour." Is not this a stirring description of the present age in which we live? All races are becoming conscious of the necessity for cooperative living. Science is teaching us the nature of the world and of ourselves. Literature is instructing each of us about the other. Transportation is making it possible for us to visit each other and to understand the reasons for our differing customs and cultures. History is revealing the futility of past wars and hatreds. Religion and the social consciousness show us the beauty of brotherhood. And even commerce explains the wisdom of co-operative effort. Thus God is showing us new things, social secrets we never knew before, ideals created now, not long ago, wonderful truths and hopes we never heard of until this hour.

Youth has caught the vision of the new age ahead, made possible by constructive co-operation.

> "Where are you going, Youth?
> To live to-day above the past,
> To make to-morrow sure and fast,
> To nail God's colors to the mast;
> Then God go with you, Youth!"

The new movement is happily not a mere drift, but a pull, directed toward a goal by the rudder of intelligence. It is not propelled by the uniform motion of galley slaves, but is set forward and developed by creative minds. May God go with it then, and bless it!

Social idealists of all races are indebted to Benjamin Kidd for the solid foundation he has put beneath their castles in the air. He speaks of the social instinct now manifesting itself in the new human realism. The more philosophers and scientists and psychologists of all schools accept the law of instinct and of natural selection, the more they will be compelled to see the larger social implications of their rigid thesis. All the demonstrations that have been used to prove the truth of internal instinct and power that molds every form in plants and planets, in animals and men, will soon be used to prove that social instincts and social power gather a storm within the social organism that upsets old calculations and crystallizes into new social forms. Kidd calls it "the instinct of the social emotion." What a phrase! His claim is that the instinct of the social emotion has already begun to challenge the old individual struggle and survival ideal. We have evolved a social ideal that is becoming insistent—not argued from without, but demanded from within. And that means that all the evolutionary force that drove plant and animal life onward to newer forms and higher perfection will inherently operate as an internal, insatiable social law to drive mankind forward toward the higher social idealism. This rests our hopes upon inexorable law.

If the discovery of Darwin brought revolution in man's attitude toward man as an individual, the discovery of our social instinct as revealed by Kidd is revolutionizing man's attitude toward human society. Sociology becomes a biological science, equipped and buttressed by all its laws of expansion and growth. "Darwinism dealt with the individual, and with the individual mostly before the advent of mind." We now see that "higher integrations are operating which rest on mind and spirit rather than on brute force." It is a colossal revelation. It means that you have scientific reason for the social faith that is in you: that your inner dream of world brotherhood and co-operation is a natural product of inherent and divine law; the same law, by the same divinity, as created, developed and supports the earth and the starry heavens. The new social world is swinging into the human orbit.

But its full realization will depend upon socialized personalities. Laws of progress must be personally incarnated to become effective. You and I may be fascinated by the tremendous implications of this new social trend, but the actual service we render can be measured only by the extent to which we embody the ideal in our living relationships. Permit some tell-tale test questions that point the way to personal helpfulness.

I

Have you the co-operative rather than the competitive spirit? It is a great thing to learn how impotent we are alone. We have inherited our physical traits and capacities from those who have gone before us, and have learned much that we know from parents, teachers and comrades. What would you be or do without the world's literature and its schools? Our task is to add what we can to the world's store of knowledge and experience; to use its wisdom to build the best possible personal character; and to co-operate with every good person and with every good movement. Over and over again we have stressed the inescapable fact that no one needs to limit, crush or destroy anyone else to win true success in life.

Much has been said of late about the moral equivalent of war. Does character development, both individual and social, depend upon conflict? It is an old question; but the new social consciousness is answering it. The struggle may be a co-operative struggle—combined human effort against material adversities, not necessarily man against man. Energy used in war, in old times, can now be co-operatively used against adverse climate, soil, distances, customs, superstitions, diseases. The aggressive Theodore Roosevelt expressed the glory of strife in uncompetitive terms—in a picture of struggle with environment rather than against other men—"It is only through labor and painful effort, by grim energy and resolute courage, that we move to better things." Labor, painful effort, grim energy and resolute courage can be and should be social, co-operative virtues.

II

Can you receive new truth gladly; and can you change your mind? Especially, can you change your mind about yourself, your race, your nation, your religion? These are the tenacious and deep-seated causes of prejudice. It is because they root so firmly in the instincts. They seem to be tied to an atavistic leash. They are the last to yield to reason. They make prisoners of millions. A discerning Chinese one time said to me that any man would criticize his wife before his religion or himself. They may twain be one flesh, but each is a judging individual.

Climbing out of selfish individualism, we have been caught in the pocket of group selfishness and party loyalties. But I am inclined to insist that even this is an advance, if we can follow it up with further release and find still wider horizons.

We are undoubtedly in the midst of a veritable avalanche of nationalism. Yet there are streaks of international consciousness on the horizon. Racial solidarity is a new phenomenon, but it is stretched like an impassable mountain across our path. And the religious tradition is always made almost impregnable by its strange appeal to superstition and divine authority. This makes it both sub-human and extra-human in its power. Critical tendencies are operating;

and desire for religious unity is apparent everywhere.

If you can subject yourself to critical examination, especially to criticism by others; if you can bear the flood-light of reason upon your racial limitations, your national prejudices, and your religious customs and creeds, you belong to the next age of man. He has a balanced, effective life who can progressively discern new things, and yet hold fast to all that is good in the old.

III

Are you a peace-maker—not a jellyfish, without ideas and convictions, not a spineless yielder, but a maker of peace through determined effort to find the truth in the minds of others, and to reveal to them the truth conceived by you? Can you inspire comradeship in others? One of the saddest things in the world is the man who can find companionship only in members of his own sect, nationality, race, language. The sin of neighborhood gossipers is that they have nothing else to talk about. They know but one language, live on one street, think in echoes, and are bankrupt in human contacts. It is the worst poverty imaginable.

It is the narrowness of our outlook that makes us fight at the drop of a hat. It is only the village mind that carries chips on its shoulders. The cosmopolitan is by nature and training a peace-maker, because his very arguments and differences have to do with elemental and universal considerations rather than with neighborhood feuds.

The intellectual peace-maker is typified by a man like Dr. Charles R. Lanman, for fifty years a professor in Harvard University. His letters are pregnant with understanding cosmopolitanism, and are often written in the scripts of a half dozen languages, and filled with revealing truths from as many cultures. Mahatma Gandhi stills the passions of men and turns their energy into constructive pursuits by teaching them the virtues of those they despise or mistrust and by inspiring them to mutual emulation.

Co-operation, constructive and purposeful, is the key that will unlock the door of to-morrow. No individual can stand or walk alone. No religion has all the truth. No nation has all the patriots. No race has all the virtues. And none can do without the other. If there is any truth anywhere, it is the fact of the unity of the human race and the interdependence of mankind. The things that unnaturally divide us must not be minimized. They have become hard realities by age-old neglect. But we now know what they are and how to exterminate them.

May our God of peace, and of understanding, and of love light up the minds of all men everywhere, and strengthen our hands to build a new world of co-operative good will.

VII

PROGRESSIVE FREEDOM

VII

THE SCRIPTURAL FOUNDATION

"When the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

"At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood."—*1 Corinthians 13. 10-12.*

"Jesus addressed the Jews who had believed him, saying, 'If you abide by what I say, you are really disciples of mine: you will understand the truth, and the truth will set you free."—*John 8. 31-32.*

VII

PROGRESSIVE FREEDOM

Complete understanding is complete freedom; and every limitation in our knowledge means a measure of slavery. Man is free only in proportion to his understanding of the forces and materials with which he deals. Ignorance makes him a slave of fear or of doubt. Professor John Dewey speaks of the freedom of an engineer or of a physician, but reminds us that their liberty of action is limited by their knowledge. Spinoza has put this necessary relationship between knowledge and freedom into seven words: "We are free only where we know." Henri Bergson, with a more vital emphasis, said that to say we are free simply means that "we know what we are doing."

This puts a more active content into the doctrine of free will and liberty of action, because it implies that we are able to *do* and to *be* all that we know. Achievement and character, individual and social, may then always match our knowledge. Enlightenment becomes our sure road to freedom and perfection. Jesus opened the way for the whole new era of human progress when he said, first among all to see it and to say it, "You will understand the truth, and the truth will set you free." The progressive trend toward human freedom began with him, and is still advancing. The imperfect is always being superseded by the more perfect; the child is giving place to the man; we have been learning bit by bit; and the baffling, mirrored reflections are constantly set aside by the face-to-face realities of intellectual and moral understanding.

The electrifying effect of the truth expressed by Jesus upon his immediate contemporaries and upon every age of man since then can be explained only in terms of the concrete content of his message and the worth of his life. Abstract truth frees no one. The reason Jesus was the first real Redeemer of mankind is that he was the first to manifest in his own life the full implications of the truth he declared. He *was* what he *knew*. There was no slightest gap between understanding and action. This is the true meaning of what we call "the incarnation." His personality was the product, the synonym, of the truth he perceived and proclaimed.

The futility of mere abstract truth came to me with an almost sickening sense on a recent visit to the Theosophical Colony at Adyer, near Madras, in South India. Emblems of all the world's religions are plastered or painted on the walls of the main hall—even including the square and compass of Free Masonry as a religion! It is like so many tablets to the memory of the dead. And above the arch is this perfectly obvious inscription: "There is no religion higher than truth." Did any religion ever claim to be? They have all sought, sometimes woefully inadequately, to incarnate the truth they discovered and to make it workable among men. And the theosophical school is simply another broken religious light. Opposite the arch is a double statue of Madame Blavatsky and Mr. Olcott, founders of the sect. His stone Prince Albert coat is somewhat incongruous now; his fat stone hand is laid upon the Madame's cold shoulder. She wears a heavy frown—I suppose to represent deep thought. And, in spite of the abstraction they evolved, their present-day religious devotees hang garlands of flowers around their necks, and make offerings of petals at their stony feet. This abstract truth was to free us from all religions—but it merely gave us another one, less lovely, and somewhat impotent. Eclecticism is a mere patch-quilt, made from torn pieces of old religious vestments. Instead of a telescope to reveal a better road to freedom, it is a child's kaleidoscope that rattles as it turns, and reveals broken bits from old truths in a confusion of colors. This is not our way out.

I am not sure that any religion *per se* is our way out. Jesus was a revolt against mere religion. He revealed God to man and humanity to itself, but in doing so he upset old religious calculations. Succeeding generations built a new religion upon his revelations. This religion, with all its historic lapses into superstition and bigotry, is the best known, because of its inherent power and capacity for reformation and change.

Truth is not necessarily embodied in religious forms. It is, however, always discovered by, revealed to, and incarnated in creative personalities. It is the product of mind first, then often emotion, but always mind. Jesus made his discovery the most powerfully supported truth in all the world because he lived it and died for it. The truth itself was not an abstract mental conception, coldly and logically described, but a dynamic intellectual discovery supported by a sincere life and a sacrificial death.

Here was truth, grasped and lived by a vital, creative person, and truth that pointed toward a larger future of expanding discovery. Jesus did not deal in finalities, but in living principles as seeds of growth. It is this that made Christianity the forerunner of and the reason for the present era of scientific enlightenment—our road to full freedom through understanding. "You will understand the truth, and the truth will set you free." This was his emancipation proclamation.

I hope to steer clear of the hackneyed attempt to wed religion and science—or to divorce them. They are both living realities, and in their saner moments will find great joy and profit in each other's company. The mistaken prophet or scholar who attempts to settle any temporary quarrel between them will find them both upon his back. They know their own mutual dependence and their deeper affections. They will reconcile themselves and keep us all conscious debtors to them both. I would try to discover concrete, vital truth and apply it to modern life without putting any specially religious or scientific tag upon it.

I have no fear for good religion. It will survive every attack and every advance in knowledge. Each advance will make it stronger. I am more afraid of the tenacious survival of bad religion than of the decline of the good. If the trial-and-error method of science has demonstrated anything in human experience, it has made clear the fact that religion is a universal instinct so deep as to be as dependable as the law of gravitation. Neither law is fully known, but each is equally demonstrated in its experienced effects. Religion has been justified by experience.

The more the scientific universe is developed and the greater the material world becomes, the more need there will be for religious philosophy or theology to estimate the moral value of things and forces. Theology is a lasting, changing science, just as truly as chemistry or physics; and in the realm of values one is not less necessary than another.

An interesting fact is that present-day scientists are becoming theologians. New discoveries cannot be accepted at mere face value. What is the deeper reason and purpose behind them? Our over-developed material comforts and opportunities have brought intellectual confusion and moral uncertainty. A new demand for vibrant and even dogmatic theology has arisen. Philosophic thought has scarcely kept pace with material discoveries. Visible and tabulated cause and effect will not permanently satisfy. What are the deeper implications of a uniform and universal system that automatically produces visible and measurable effects? Is the mind dealing with substance of which it is the supreme master? If so, why cannot it create a new set of principles that will act differently? Maybe it will some day. That very hope and guess partakes of the essence of faith. Science and religion both live and advance by faith which leads to experienced reality. They are both a search for truth, and human freedom through it. Each stands on the ground of past experience and makes glorious assumptions, and then courageously acts as though these magnetic hopes were true. This is progressive freedom, to square the actual with the anticipated consequences.

What *is* truth? No complete answer has come to Pilate's universal question. Hindu absorptions and accretions, Moslem finality and fatalism, Buddhist surrender and serenity, fail to satisfy the searching, growing mind. Organized Christianity has also partially failed, as have art, government, and science. Will we be compelled to discard all of them? Even Jesus failed or declined to give Pilate a satisfactory answer to his sincere or supercilious question, whichever it was (John 18. 38). I believe he declined because he knew that an answer given them would be scorned through lack of understanding. He knew that *he* was truth personalized, incarnated; and that the truth was a living, vicarious seed which could come to full fruition only as it fell into the ground and died. Then would come the harvest. Why attempt to enforce upon a proud ruler and a prejudiced populace a truth so true that only coming centuries could demonstrate it by trial and error?

In the light of social experience we have come to realize the indestructible good of Christian truth. It has been crushed to earth, even to the grave, but has risen again! Under the heel of oppression, buried by the plow and harrow of unreasoning persecution, ignored by intellectual superiority and indifference, but always rising, like a wind of retribution, or a harvest of blessing, or an era of hope and reconciliation.

Christian truth is the one answer to the questions raised by the new age of science. It alone can meet the present intellectual crisis that faces both Orient and Occident. Science has thrown into our luxurious Western laps and into our bare Oriental hands an unassimilated load of facts and ideas. Orient and Occident have changed places. The potentates and the Arabian Nights are now carpeted in the magic West, while the horny-handed sons of toil and struggle are striving against the eastern sun and climatic drought. If toil, trial, privation and adventure made a new West, they will make a new East.

Who will interpret the spiritual and moral values involved in all these changes? Not easy going hail-fellows-well-met. Not mere social cosmopolites. Not missionaries who supinely absorb impotent Eastern aphorisms and past failures. Not

Oriental students who indolently suck the pleasing milk of Western metropolitan centers. Not the aeroplane mind. Not the eclectic humming bird. Not the theosophical butterfly. No! The theological and ethical plowman and miner, with sharp intellectual share and heavy moral pick—these are the need of the hour.

If the present situation demands anything at all, it demands a hard-wrought body of theological, philosophical, practical thought and debate. This is the creative personality which these pages would fain call into being at this heroic hour. Think upon these things. Truth must be discovered, revealed, and insisted upon with convincing. The convincing compulsion will come, however, not through dogmatic assertion, nor by the use of inherited phrases, but by truth made attractively persuasive through scientific and philosophic demonstration. This, it may be truthfully said, is the high road to human freedom.

Is there a definite body of truth, revealed by Jesus Christ, or for that matter by any-body else, that can withstand and has withstood every onslaught of criticism, investigation, and trial? I believe there is; and that the new research has only added to its reality. The main thesis of the truth expressed by Jesus still holds good, and continues to be the motivation of the world. It is not to be declared true just because he said it; and he did not claim complete originality. Truth does not need the support of originality or of new discovery to be true. This body of Christian truth may well have been the result of age-old yearning and experience—both failure and success. There is no gain in denying its evolutionary growth. It has changed in form and expression from age to age. That is its expansive nature and its glory.

The deeper the human mind delves into it, the more permanently real does Christian truth stand revealed. Scarcely two interpreters would express it in exactly the same form. But its vital inner meaning persists in spite of the changing exterior. Its essence is sixfold:

I

God is personal; the Father of all men; hence the human race is one great family, whose unity will constantly tend to be made more manifest.

This doctrine needs only to be stated to be proven, because it meets the inward hope and yearning of every unselfish soul. The better men become acquainted with each other the more clearly is its truth revealed. Divisions are seen to be artificial and temporary, based upon environmental circumstances and not upon eternal facts. Hundreds of treatises, from every angle, have been produced upon this inescapable theory. And every intellectual and biological storm has clarified its position. Though not yet universally accepted, it stands unshaken.

II

God is within the world, not without; he does not sit above the universe of his creation, but is its inner spring of life and growth—being even the motive and conscience of mankind. "The kingdom of God is within you"; and "In him we live, and move, and have our being."

Modern scientific theory and discovery are largely based upon the implications contained in this truth. The unfolding and developing world attests it; and demonstrated laws of material cause and effect, as well as human stimuli and response, make it a workable hypothesis. It gives meaning to otherwise meaningless actions and reactions.

III

Love is the guide of life, the Father always manifesting a benevolent interest in his children, and urging upon them the universal adoption of this principle as their own law of life.

Has not the scientific philosophy of our new age of mankind come to a practical acceptance of this law? Even the cosmic principle in an evolving universe is looked upon as beneficent and progressive. The earlier malevolent conception has been virtually superseded. Love, not hate, has become the intellectual, even the psychological, watch-word. Neither theology nor the newer science may claim to have fully proven this position, but each is helping to make a better world by courageously acting upon it in pragmatic faith.

IV

Jesus Christ, being the most ideal reflection of our Father-God, in character, is our perfect example of what human life should be.

This practical creed has, of course, been enunciated by the followers of Jesus, rather than having been definitely formulated in so many words by him. He was too modest for this. But the full implications of the wholesome doctrine are contained in his sermons and his conversations. His contemporaneous biographers in the gospel narratives caught it distinctly and passed it on to us. It has large social import, and is not in the slightest degree a purely individualistic urge. It has become the basis of all Christian ethics. What would Jesus do, if faced by this given set of circumstances now before me, my nation, my group, my race? Ascertaining what it is believed he would do, the whole group is fairly safe in its action. Otherwise take care. It means a Christlike God and a Christlike world, peopled with Christlike men.

V

Heaven lies ahead of a redeemed mankind; this present state of struggling imperfection will issue in a golden age of felicity, assured by the life, crucifixion and resurrection of Jesus Christ as the world's Redeemer.

At this point a measure of superstition has crept in. But that does not set aside the wholesome meaning of this essential truth. It has maintained human optimism and hope in the midst of crushing individual and social circumstances. The earlier dependence upon a heaven in the future life has in many instances been modified to a dream of a new earth. The true Christian, regardless of hard and unfavorable circumstances, insists upon the coming of better days. A new life, redeemed from sin, a new world, cleansed of hate and crushing struggle; a personal and happy immortality, for himself and others—these high hopes are considered righteous expectations, almost inalienable rights of sons of God. Thought upon the hard things and inexorable laws of life sometimes brings pessimism to scientists and reflecting philosophers. They need the supporting thrill of Christian optimism, which has always held to the reviving belief that a new world waits just beyond our present limited horizons. And these dreamers are most always dependable workers for the better things they envisage. Pessimism often makes sluggards, while optimism spurs to creative effort.

VI

Truth above tradition, morality more than ceremony, spirit beyond matter—this was the trinity of religious reversals with which the rebelling Jesus began his revolutionary era of progressive human freedom.

Pressed home by his dynamic personality, this changed conception gripped the imagination of his disciples and their associates.

It restored the priesthood of the individual layman and struck a blow at the cocksure, ceremonious hierarchy. It did not stay within the range of religious circles but extended to politics and economics. Rulers and magnates shook with fear, while slaves trembled with hope. The world began a constructive revolution whose end is not yet. His truth goes marching on. How has it changed the world? What practical, demonstrable things has it done? Put to the scientific test, can it give a better account of itself as a system of thought and action than other creeds can give? Has it set men free?

The Christian truth has set man above any system, thus releasing the individual from the slavery of the mass. Not one man, as a monarch, nor a few men as an oligarchy, but all men everywhere. The complete victory has not yet been won, and certain earlier conceptions of the democratic method may necessarily change through enlarged experience; but the principle is at work in all human relationships and will never be eradicated. It must ultimately leaven the whole lump.

The ever-living, expectant, Christian optimism speaks confidently here.

The new emphasis upon personality is pictured for our modern industrial world by Edwin Markham, in a vibrant poem called "Man-Making":

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows."[1]

One sure evidence of our tremendous advance is that so many thousands of social idealists in this new day can read this poem of Markham's without feeling any new thrill. The modern public opinion has caught up with a truth as big as this.

But we can shake ourselves awake by recalling vast failures to translate public opinion into concrete moral actuality. The World War is not very ancient history and there are great sections of mankind who do not yet have the knowledge that any such idealism as the Christian hope has ever come to the world. Alongside of this put the morbid prostitution of scientific experiment to the uses of manufacturing sex-perfumes so as to artificially increase sex-attraction. With this to its credit science can never again scorn religious superstitions. Sex-perfume in a ballroom and poison gas on a battlefield are mad reversions to devil possession.

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[1] From *The Shoes of Happiness.* Copyrighted by Edwin Markham. Used by permission of author.

We have said that knowledge is freedom. How narrow is the margin between freedom and license. Did Jesus mean to imply that there is essential connection between knowledge and morality? Are intelligent, clever people the best people? Of course Jesus implied more than mere knowledge and cleverness. He used the word "understanding," which involves wisdom. And wisdom accepts full moral responsibility for its acts and thoughts. It is balanced, experienced knowledge. When individual freedom gradually evolves to its fullest and most glorious position, it will be consciously limited by social freedom. Truth *is* morality, expressed in intellectual understanding.

Knowledge is necessary for ethical advance. Better risk the clever sins of knowledge than the crude ignorance of unreasoned taboo. Our most serious present challenge is to turn our knowledge into accepted bodies of truth that will, by their merit and efficacy, compel intellectual and moral loyalty. Our undigested, profuse, confusing modern knowledge must be systematized and deepened into ethical and theological imperatives. This is an obligation of both science and religion. Reverence and prayer must be called to our aid. The humility of the knowledge that we are dealing with power which may make or mar human society will call us to worship and to consecration. Conglomerate information is not the reverent truth that sets us free. What we need is not the mere stimulus of escape but a sense of direction that knows where freedom leads and why it came. Taking off the clumsy, galling yoke of imprisoned slave-hood, we have not yet learned that the more easy and delicate yoke of liberty is meant to pull with, and is not mere ornamental heraldry of the past.

But that is the theological imperative of the free West. The burdened and semi-imprisoned East has shackles yet to break and yokes to change. Modern Christian permeation and educational reconstruction are twin forces at work. If we criticize the uncontrolled license of the West, we must also condemn the enslaving customs of the East. Restraint in one and release in the other must come.

Let Eastern doors swing open to the truth that sets men free. And if necessary demolish even the walls. The intoxication of quick release were better than dull degeneration.

> "Still barred thy door ? The far East glows ;
> The morning wind blows fresh and free :
> Should not the hour that wakes the world,
> Awaken also thee?"

Ram Mohan Roy, greatest Indian reformer since the European Renaissance, was led by his conservative father to the old family well in the inclosed garden. The worried father bade the aggressive youth to look into the well and see his reflection there. But the lad saw moss upon the water and turned away. His soul could not quench its new thirst at the old waters, nor catch its image in old heroes. The "baffling reflections in a mirror," described by the awakened apostle Paul, could never satisfy the new Indian apostle of social liberty. He wanted to view the enslaving customs of life "face to face." He rushed from the scented inclosure out through the gate of reality and grasped the truth that set him free. The re-creation of the Indian Social Order has gone on apace since then. The harshness of truth has shocked a whole race into unprecedented progress.

Jesus carefully conserved all the values of his human inheritance, but no one ever more fearlessly broke away from all such limitations. And the awakened Son of man was right when he stood at the threshold of his new world, and said: "You will understand the truth, and the truth will set you free."

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Help me, O God of all races and of all ages, to understand the meaning of human limitations, and to learn the truth that brings true freedom. Social bondage is but the chain forged by individual ignorance. Give me and all my fellow men in this new age the knowledge and wisdom that insure freedom with moral strength and social vision.

VIII

SCIENTIFIC MYSTICISM

VIII

THE SCRIPTURAL FOUNDATION

"Then I saw *the new heaven and the new earth*, for the first heaven and the first earth had passed away; . . . and I saw *the holy city*, the new *Jerusalem*, descending from God out of heaven. . . .

"And I heard a loud voice out of the throne, crying,

"Lo, God's *dwelling-place* is with men, *with men will he dwell; they shall be his people*, and God *will himself be with them: he will wipe every tear from their eyes*, and death shall be no more—no more *wailing or crying* or pain, for *the first things* have passed away. . . .

"*I make all things new.*"—*Revelation 21. 1-5.*

VIII

SCIENTIFIC MYSTICISM

This is a vision of the world made new. What name can describe the delectable dream? I have been tempted by the following: The New Earth; a Christlike world; Utopian Reality; Christian Materialism; the Golden Age of Man; Scientific Idealism. From Jesus to John, and from Plato to Bacon, the spiritual and intellectual realists have discerned the truth that the most ideal state is the most essentially real. The present age demands scientific actuality, and is yet the most dreamful period that mankind has ever known. Its ideals are real; its realities, ideal. And the dreams have become so universal that every descriptive title is somewhat commonplace. I have settled upon *Scientific Mysticism* as the most accurate, descriptive and appealing name for our present social hope.

Scientific mysticism is both personal and social, both subjective and objective, both a motive and a goal. A Christlike world can be and will be brought about only through the agency of Christlike persons. Creative personality has here the highest object of its capacity and power.

Not all scientists would agree that the ideal toward which they work is anything related to Christlikeness. Many sincere ones would say that they have no definite or definable goal; that they are simply experimenters, seeking the new light and truth. Let the new discoveries take us where they will, and settle the advancing goal in the light of each new discovery. A definable end is to them a suffocating limitation. Many would deny any religious or humanitarian motive behind their toil and dreams. Progress itself will take care of all that. Let advantage fall where it will. They seek no pay for themselves and no gain for others. Theirs is a method, not a purpose.

But this cold school is losing many scholars. The sheer results show so many social implications that it is almost impossible to escape the pull toward fixing an ultimate aim. Science is becoming an entity, a unity, a body of belief, and hence—a directing soul. It is conscious of an upward trend.

The new earth became the new star to men when Francis Bacon turned us right-about-face from an attitude of submission to natural circumstance to the conscious capacity to remake the world. From that hour science took the human helm. Its reconstructive and analytic method permeated all phases of thought and action, including even religion, ethics and politics. The scientific method, intensified by social mysticism, is perhaps the most fruitful result of the whole Christian era; not in itself, but in its possibilities for advancement and culture. It will support, and not frustrate, our best dreams of Christian regeneration. Its insistence upon practicability will stimulate sincere mysticism to intellectual creativeness. And mystic idealism will save the soul of science. How did they ever get separated? They belong together, and are inter-dependent.

The *will to live* is now more complex than when the law was first discovered. It is now a *will* to *maximum life.* Furthermore it has become a social instinct. The whole of human society is conscious of an ever-deepening, insatiable corporate *will to live a maximum life* of *creative achievement* and *cultural comfort.* The demand seems not so much happiness as satisfaction—that every individual, without respect to status, race or sex, have opportunity to realize the full stature of his inherent possibility.

When government, art, religion, economics, and education have been so harnessed to this will to full life that all social institutions contribute to the cultural growth of every member of the human family, what kind of world will we have? What changes will have to take place? What forces will make the change? And how will we discern the actual fulfillment of the dream? It will be a Christlike world, achieved by intelligently directed co-operative effort. No God, however conceived, has power to bestow it apart from human will and work. It means more than a divine answer to prayer and more than mere scientific research. It means more than the combined strength of mankind. The co-operation required includes man with man, men with men, God with man and men, past inheritance linked with present capacity; the marriage of mystic force with practical work; science and mysticism at their best.

Many modern movements are incarnating the necessary idealism. The new humanistic outlook began when the spirit of resignation was supplanted by the spirit of control. This was a reversal of mediæval Christianity, but a fulfillment of essential Christian truth. The two ancient religious conflicts grappled once again for supremacy—*other*-worldliness with *this*-worldliness: withdrawal from the world, or identification with it. A new conception of sin, and of the divinity of natural forces, was essential to the changed emphasis. John's vision of the city of God here upon earth among human men captured the imagination of scholarship and art. A new literature sprang into being. The New Testament and the life of Jesus were seen in a changed perspective. A social conscience was born, and a new earth became not only the far off dream of mankind but an immediate and practical demand.

That dream and that demand are still the throbbing motive and will of modern life. Bacon's *New Atlantis* was a more sophisticated description of John's New City. Many of his seemingly flamboyant details have become practical actualities now, and no one can escape the thrill of his piquant idealism. Will Durant, in a great little book, *Philosophy and the Social Problem,* gives, so quaintly, the substance of *The New Atlantis,* that I must quote it here:

The "organization of science is Bacon's notion of Utopia. He gives us in *The New Atlantis,* in plain, strong prose, a picture of a state in which this organization has reached the national stage. It is a state nominally ruled by a king (Bacon never forgets that he is a loyal subject and counselor of James I); but 'pre-eminent amongst the excellent acts of the king . . . was the erection and institution of "an order or Society which we call Solomon's House; the noblest foundation, as we think, that ever was upon the earth, and the lantern of this kingdom. It is dedicated to the study of the nature of all things." Every twelve years this Order sends out to all parts of the world "merchants of light"—men who remain abroad for twelve years, gather information and suggestions in every field of art and science, and then (the next expedition having brought men to replace them) return home, laden with books, instruments, inventions, and ideas. "Thus you see, we maintain a trade not for gold, silver, or jewels; nor for silk, nor for spices, nor for any other commodity of matter, but only for God's first creation, which was Light." '

"Meanwhile at home there is a busy army filling many laboratories, experimenting in zoology, medicine, dietetics, chemistry, botany, physics, and other fields; there are, in addition to these men, 'three that collect the experiments in all the books; . . . three that make new experiments,' three that tabulate the results of the experimenters, 'three that look into the experiments of their fellows, and cast about how to draw out of them things of use . . . for man's life; . . . three that direct new experiments'; three that from the results draw up 'observations, axioms, and aphorisms.'

' "We imitate also the flights of birds; we have some degree of flying in the air; we have ships and boats for going under the water.' And the purpose of it all, he says, with fine Baconian ring, is 'the enlarging of the bounds of human empire, to the effecting of all things possible.' "[1]

Scientific mysticism has been expounded here. The modern Christian missionary movement has unconsciously fulfilled certain of the international prophecies. The new intellectualism has become the charter of a new era, but it has built upon the eternal foundations of revealed truth. We have superseded ethnic religions and ethnic customs. The universal has displaced them. Mankind has become one new city.. There is a reinterpretation of phrases like "the kingdom of

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[1] Reprinted by permission of the author.

God," "the New Jerusalem," "the new heaven and the new earth," the "city of God and the new republic." Not the name, but the meaning counts. I will not attempt to discuss the comparatively recent idealistic developments that brought the present era into being—such as the discovery and development of America, the American and French Revolutions, the expansion of Europe, popular and public education, the emancipation of human slaves, consciousness of the crime of war, commercial expansion, and the brotherhood of all mankind. It is enough to know that the road to freedom has been acutely upward. And now the old hard climb has given way to winged flight over trackless areas. We have not lost sight of heaven, but our horizons have widened to take it in. The Christlike world is not so much a prophecy as a present developing reality. It is the family of God made manifest on earth.

Scientific mysticism gives us a practical charter and a constitution for the coming state. There are five demands, unsupported by force, but guaranteed by love. There will be no deportations, no rebels, no criminals, no prisons, no armies or navies, no despised foreigners, and no enemies. There will be no tariff walls and no passports, because all men are citizens.

The five imperatives of the ideal age can be clearly seen: an educated world, a prosperous world, a healthful world, an ethical world, and a spiritual world.

I

An Educated World

Illiteracy and ignorance have been, since the days of primitive men, the most heavy drag upon human development. They must be banished. There is no way to do it except by the steady and progressive spread of educational facilities, until universal education shall have become an accomplished fact. The majority of the world's children are not in school at all. We have not yet arrived at the place where all governments feel responsible for the education of the country's future citizens. Taking the world as a whole, the masses remain, even in this twentieth century, illiterate. This makes them the prey of disease through unsanitation, the prey of poverty through ignorance of economic laws, the prey of superstition through the lack of soul culture. They are the slaves of ignorance, tied to tasks they do not understand and driven to toil which they hate by masters whom they fear. And in most countries the masters themselves are as ignorant of human cultural values as are the slaves who blindly serve them. There is no cure except in education that comprehends the training of mind and soul and body. At the base of human ills you will find ignorance with its brood of unnecessary children—bigotry, superstition, fear, hatred, and helplessness. Modern educators, in secular and religious education, have undertaken the most gigantic task that confronts the races of men. It is a holy call, and no cost is too great, no sacrifice too hard.

One-half of the world is illiterate. This cannot be taken, of course, at its face value, for literacy is not necessarily synonymous with education. I have met obscure sages in Oriental villages and temple courts who could not write or read a word in any language, and yet who had thought deeply upon the problems of life. And in Western subways and elevated suburban trains I have seen hundreds of mental satellites all reading the same newspapers, and sucking their opinions and prejudices, without original thought, from sheets of sheer propaganda. It cannot be claimed that literacy is an unmixed blessing. And still, with all their defects, the newspaper and the periodical magazine are infinitely to be preferred to the "grape-vine telegraph" news of illiterate gossip. Intelligence is not absolutely dependent upon literacy, but general progress must always lag without the intercourse of the printed page. Personal conversation and radio lectures are not to be ignored, but they can never build a body of understanding which will guarantee a growing culture. Literacy is, then, the very minimum essential for an educated world.

Public opinion must make every government and community responsible to God and society for the establishment of schools for its children. Industry must be shamed and educated into the renunciation of all profits that depend upon child labor which debars childhood from opportunity for daily instruction. Universal education is an inalienable right and obligation.

It is only a little more than a hundred years since the modern Protestant missionary movement began. It has always majored on Christian education. There is now a great educational system in India, especially of high-school and college grade. The Christian missionaries established the first schools and colleges and brought them to such a degree of efficiency as to lead the government to assure responsibility for them. Emulating the missionaries, the awakened spirits in the Hindu and Moslem communities organized institutions. They too have government aid. But the weakness of the Indian system is that the initiative must be taken by private individual or societies. After they have got under way, government then gives a grant-in-aid. Government is lazy in the matter of education and has woefully neglected the whole range of primary schools. Upper classes have excellent opportunity, while the mass of the people everywhere languish in illiteracy. The problem is big, made so by the very size of the population and the economic limitation. But to enlightened public opinion no difficulty is great enough to excuse any system of rule from obligation for universal educational facilities, and primary education first of all. Japan has led the whole Orient; her education is not only universal but thorough. China is now in the midst of constructive upheaval, and her one great hope is the group of educated leaders trained mostly in mission schools.

Of course education is not confined to schools or to public systems of instruction. It is deeper and broader than that. The individual initiative of altruistic spirits in all countries and races will discover new paths. There is, and will be increasingly, a deep conviction that the new world prophesied by scientific mysticism will rest primarily upon the base of universal education. This is the beginning of true living, culture, and progress. A Christlike world will be an educated world.

II

A PROSPEROUS WORLD

A strange, exotic whim has now and then colored the viewpoint of biographers and historians with reference to the worth and utility of poverty. Some have even claimed that privation in attics is the best environment to produce artists and poets. But this has been the disgrace of mankind rather than its glory. We are now beginning to see that art, literature and culture are the product of leisure, and that leisure is best secured in economic sufficiency. Art has been produced in garrets because the artists foreswore sweating toil outside to earn bread. They took their leisure any way they could get it, and concentrated on cultural pursuits. But that is not to say that this is the best method. Extravagant wealth may make men soft and lazy, but comfort as to actual necessities is the mother of culture.

In the chapter on common genius we discussed the raising up of millions of great instead of a few. Published tabulations show the effect of education and economic sufficiency upon the production of great souls and institutions. One striking exhibit is that the manual laborers compose 80 per cent of the population, but produce only 9 per cent of the great men. The vast majority of the extraordinary leaders have come from the nobility or the official, professional, and middle classes, where comfort and opportunity prevailed. He gives the proportion as 811 to 16. Even the art of the middle ages was nurtured in the monasteries, where the necessities of life were provided and leisure for creative studies was made possible. Physical development itself depends upon economic resources. The average longevity of the rich has been estimated at fifty-five years, while that of the poor is twenty-eight, and infant mortality is manifestly greater among the struggling poor.

To make a god out of poverty is a sin against man. It is the comfortable and profitable idolatry of the strong. "But," asks some earnest saint, "dare you say that Christians can remain truly spiritual in prosperity?" Yes. That is my claim. I believe that Christian victories are retarded more by poverty than by riches. Many honest saints have been misguided in their extreme renunciation. There is a place for *Christian materialism.* Have I coined a phrase? It is a helpful and a necessary one.

Christian materialism is the next great cultural step for mankind. Why deny the fact of matter? Why attempt to explain it away by a combination of mysticism and philosophy? Man is born into a material world. Fact and form are all about him. He is at least a temporary citizen, with rather a long tenure, of a hard, cold, realistic world. He cannot ignore it; he cannot escape it. It remains with him, in one form or another, during all his earthly life. By all odds the best thing for an intelligent mystic to do is to accept it. Not to accept it as it is, but to accept it as a fact, and then to set about discovering how to use it for cultural and spiritual ends. The time has come to *use* it for spiritual ends. Is it not better to remake our world than to desert it and forsake it? God, in the first creation, could not have made it a worthless thing. Materials have spiritual uses, and in many ways Christian idealism has found its greatest glory in the development of what we call a material civilization.

What has poverty ever really done for mankind, except that out of its grinding discipline a few of the world's great souls have been born? If ignorance has been a millstone around humanity's neck, poverty has been a chain and ball about man's feet. Let poverty die. A few bold and brave modern economists are beginning to write and speak of a day when poverty shall be no more. One has recently said, "There is a faint hope, remote and vague at present, that by research and the patient addition to knowledge, poverty may eventually be eliminated from civilized countries." What does civilized mean? It means that the dreams of human mysticism have been caught by scientists in every field and have been turned into social achievement.

The full application of Christian principles to social and economic life will abolish poverty and spiritualize our material life. When, after years of sacrificial service for humanity, Shaftesbury was an old man and ready to die, he parted from his fellow peers in the House of Lords with the altruistic declaration that he could not bear to die and leave the world with so much poverty and misery in it. Since his day a new crop of youthful visionists has grown up which says that youth dare not *live* in a world with so much poverty and woe in it. They are too impatient to wait to mourn over it. They must tackle the root causes and cure them, not by mystical withdrawal from the world, but by reconstruction of the material stuff out of which the old is made.

Saint Francis and Tolstoy make a heroic appeal to our spiritual imaginations. But they do not present a universal standard of life. I have seen too many Asiatic and African huts of mud and straw to wish any man or woman or child to live like that. I would like to take all of them out of hovels and put them into palaces. Give me, every time, everywhere, the problems of the palace rather than the problem of the hut. Poverty has been one of man's terrible enemies, and all the forces which look toward a new world must unite against it. Research into its causes and cure, from economic and social standpoints, must be conducted on a world-wide scale. Grinding poverty has no place in a world where God's family is to live.

The investigation will include the study of overpopulation and inadequate food supply. There must be a courageous facing of the hope that lies in eugenics and birth control. Privation increases infant mortality, and is therefore a disease. The production and distribution of life's necessities, both agricultural and industrial, demand study. Humanity is to be regarded as a unit in which no section or race or class is to have any accidental advantage over others. The new world of scientific mysticism must be a prosperous world with general opportunity for sustenance, leisure, culture, and resourcefulness.

III

A Healthful World

A third crude and persistent enemy of civilization has been disease. More has been done in the last one hundred years to conquer it than during all previous history. How wonderful it would have been if primitive man had been born with sanitary knowledge. But he emerged into organized social life without the scientific instinct. For ages he struggled for existence against adverse climate and physical unfitness. To-day the will to health has become a dominating motive in all countries, and science is grappling with the problem of disease in a thousand centers throughout the world.

Evidence of the social awakening with regard to public responsibility for hygiene and health is contained in a pronouncement from Herbert Hoover just after the assumption of his duties as President of the United States. He puts governmental obligation in this matter on a par with obligation for educational opportunities:

"In public health the discoveries of science have opened a new era. Many sections of our country and many groups of our citizens suffer from diseases the eradication of which is a mere matter of administration and moderate expenditure. Public health service should be as fully organized and as universally incorporated in our governmental system as is public education. The returns are a thousandfold in economic benefits and infinitely more in reduction of suffering and promotion of human happiness."

He might also have used the illustration of armaments. It is a curious thing that governments, democracies no less than monarchies, feel obliged to spend such enormous sums in protection from imaginary outward enemies, and neglect to institute measures of public safety in disease prevention. The death-rate in the slums of peace is colossal, and could be largely prevented by scientific measures.

Society has reason for gratitude to private, organized philanthropy at this point. I was deeply moved one day in India when one of our greatest Oriental leaders told me of an experience he had passed through on a recent visit with a Maharajah. He said that the bitter knowledge of age-long neglect had come to him. What a difference he discovered between his own fellow countryman, whose vast wealth staggered the imagination, and the rich men of the Christian Church. He described how his kingly compatriot spent his money lavishly and selfishly —rich jewelry, fast horses, elephants with gold-covered tusks, baskets of precious gems into which he could thrust his eager fingers and let sparkling jewels drip from them like sunlit drops of water. All for self, while his millions of subjects groveled in disease, poverty, and ignorance, without adequate hospitals or homes or schools.

Contrasted with this he had visited wonderful medical experiment stations, where consecrated Occidental physicians were pursuing scientifically, at sacrificial cost, but with high enthusiasm, the germs of disease that swept the children of the tropics into untimely graves. He knew that rich American and European idealists poured out their wealth to support these stations. With his hands over his face he mourned over the Orient's age-long failure in stewardship and altruistic conscience. This great and benevolent non-Christian caught through this experience the meaning and significance of the modern ideal of service.

Individuals, organized foundations, churches, governments, and international corporations must be inspired to plan and constructively work for the abolition of disease. This ideal, held before the mind of the growing generation, will raise up scientists, philanthropists, and social servants on a world-wide scale. Here is a motive that challenges the highest—the relief and cure of human disease and suffering. In a world remade by scientific mysticism we will find hygienic principles and practices dominant and universal.

IV

An Ethical World

Justice is the best synonym for ethics. John Dewey believes the reconstruction of moral conceptions will lead to ethical dealing with concrete cases and circumstances rather than depending upon moral generalizations. His summary of the practical virtues is: "Wide sympathy; keen sensitiveness; persistence in the face of the disagreeable; balance of interests enabling us to undertake the work of analysis and decision intelligently." These he calls "the distinctively normal traits—the virtues or normal excellencies."

This takes us back to our theory that *personology* will become the new human science. Instead of conceiving ethical universals first and then proceeding to particular application, we make careful inquiry as to particular personal, factual conditions, and then find the most practicable solution. This brings us to the universal, but by a different and more effective method. It has the advantage of saving us from the clap-trap panacea. Particularly applicable to present social needs are the two attitudes of mind suggested by *wide sympathy* and *balance of interests.* Breadth of sympathy saves us from prejudiced censure of other individuals and cultures, while balance of interests prevents selfish superiority and exploitation. In other words, sympathetic justice is the Golden Rule's modern equivalent. And its practical application to particular groups and circumstances becomes more and more evident.

The Golden Rule among individuals, nations, and races is supplanting greed, lust, and conquest. In spite of modern relapses, we can clearly see great gains in the march toward a world of good will in industry and politics. Industry has faced new ideals during our present generation. Hours of labor have been reduced, opportunities for leisure have increased, the position of women and children has been revolutionized, working conditions have been improved, and governmental capital has been stabilized, thus making sudden panic less imminent; incomes and wages have made a higher standard of living possible among the common people, not only of one race, but of all. Economics has now become an ethical study. It has universal ramifications and cannot longer conduct its work behind high walls and closed doors. Business has become everybody's business.

One dominant element in our present situation must not be overlooked, namely, that large corporations, managed by executives who are salaried officers rather than complete owners, are turning the attention of shareholders toward the necessary efficiency and public usefulness of their business, instead of expecting exorbitant profits regardless of service; while the shareholders are more and more the workers themselves and the general public. Of course there is danger here—but a constant demand for moral conduct, and constant investigation from the standpoint of modern ethics, will change the industrial motive. Christianity dare not withdraw from the economic order. The Sermon on the

Mount is a system of earthly ethics which can and must be made the economic program for all mankind. Improved and beneficent plans of sharing and co-operation that are worked out in particular fields will inevitably tend to become universally tested, and adopted where practicable.

The senseless futility of war is becoming an axiom. Books have argued the passing of politics and the substitution of economic balance for human government. Even this would not, of course, eliminate selfish interest. But whatever the method may be, the enlightened conscience has forsaken war and adopted peace. We have seen the birth of an ethical world, where justice is growing to power. Human unity in science, religion, literature, economics, and general culture is the new ethical vision. Co-operation and mutual understanding, supported by justice and good will, are the social motives of the coming age. Mystic prophecy and scientific experiment are the angelic forces that hold the gates ajar and bid us enter in.

V

A Spiritual World

Spirituality is the supreme goal. There is no use in having a world unless it be a spiritual world. John said that the new city was let down out of heaven. This is the practical answer to the prayer of Jesus, "Thy will be done in earth, as it is in heaven." All rules are golden there. Discord, failure, and sin are unknown.

Dynamic unity will have been achieved because God will be loved with the whole mind, soul, and strength, and every neighbor as oneself. *Magnetic desire* will have found full satisfaction, for the dominant craving of human lives is for spiritual peace and fellowship. *Creative faith* will have arrived at its goal of renewed and abundant life. *Common genius* shall have won its reward of humble persistence. *Branded loyalty* will make one family of all nations because each shall bear the image that all others bear. *Constructive co-operation* shall have ended in *Freedom,* made lasting and vital through universal acceptance of truth.

A world of spiritual reality must win the victory over personal and collective sin. Perfection in motive and life is sometimes scorned as a pious pretension of religious emotion. But it is interesting to note the strange way in which modern thinkers are turning away from mere mechanics and method to the dream of holiness in life and thought a new search for God is manifest.

All the arts are spiritual, and can only reach their highest expression in a world of spiritual revelation and release. All the forces and ideals sketched imperfectly in these pages are essentially qualities of the spirit. It would be vain repetition to list again the ecumenical ideals to which allegiance is enjoined. It is perhaps enough to say, with reverence, that God may thus make his dwelling place with men, and become the comrade of our souls. It is He who is represented in the Revelation as having said, "Behold I make all things new." He begins with creative personalities and reaches the consummation in a re-created world.

A Christlike World

(After hearing the author deliver this lecture at Kodaikanal, India, Mrs. Janet Boyal, of Australia, was moved to write these lines. They are gratefully printed here because of their beauty and helpfulness.)

"I heard a singing of a world new made—
A Christlike world; through all the din and stress,
The clash of hates, the sorrows and the pain
Of these our days; it rang in loveliness.

"It sang of far Times when all people's minds,
From low'ring clouds of ignorance set free,
Shall understand the wonder of the earth,
Shall think high thoughts, shall all things clearly see.
It sang of times when poverty shall cease,
And all men's dwellings be fair homes of rest
And comfortable ease; hunger nor cold
Shall enter there, but joy be each one's guest—
And clear the music, ringing, ringing,
Its message through my heart was singing.

"It told of times when suffering shall not reign,
Nor broken ugly bodies; when man's wealth
And care and skill shall conquer and destroy
All foul disease; and all men live in health.
'Tween man and man, and nations of the earth,
Then friendliness shall rule, and love and peace—
Full understanding take the place of hate,
And brotherhood be real, and all wars cease.
And on the song went swelling, swelling,
To my glad heart its message telling.

"Then louder, sweeter, grander grew the strains,
More wonderful the message; now there came
The song of all the world in tune with God,
The hearts of men with heavenly hope aflame.
Abiding in the Father, all men dwell
In close communion with his Spirit filled.
The whole world o'er his love and will shall rule;
The voice of evil evermore be stilled.
And still for me is ringing, ringing,
The message that the song was singing.
And in my heart is swelling, swelling,
The glad news that the song was telling."

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